Predicting Through

Karakamsha & Jaimini's Mandook Dasha

K.N. Rao

Prediting through Karakamsha & Jaimini's Mandook Dasha

K.N. Rao

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Predicting through
Karakamsha
and
Jaimini's Mandook Dasha

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To Shri K. Bhushan who read the manuscript in part and remarked : how the Mandook Dasha could be calculated was explained so lucidly. I will remember his remark, *"it means that those who are writing on Jaimini do not know the subject."*

Dedicated to,

Lynda Johnson,
Helega Stern
Robert Hand
Robert Schmidt
of USA whom I found receptive and open minded.

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About the Author

This is the sixteenth book of K.N. Rao since 1989 and the twelfth on astrology. In other books enough has been given about the author. Here we are reproducing some excerpts of an interview with him from the famous astrological journal of the USA, *The Mountain Astrologer* of June 1995.

This coincided with Rao's fourth visit to USA to teach astrology. He is the honorary Dean of Instruction of the American Council of Vedic Astrology. (*not now)* He was also invited to participate in the meeting of elitist western astrologers connected with the Project Hindsight in July, 1995 at West Virginia (near Washington D.C.) where he gave a two hour talk on the *dasha systems* of Indian astrology. This was to help the project directors, Robert Hand and Robert Schmidt, understand the dashas used by Greeks, which the Project discovered recently. Here Rao gave demonstration of Indian system of horoscope reading to top western astrologers, one of them being the famous Roxana Muise who said after the reading, "the wall between me and Vedic astrology has disappeared today." Another astrologer remarked that western astrologers could never do such readings with events within the defined time frame.

Read the following excerpts from the Mountain Astrologer (June 1995) against the following background.

K.N. Rao is the founder and guiding light of the world's largest astrology school, which has over 500 students and 24 teachers and is located in New Delhi, India. Retired from a top level in government

service in India, Mr. Rao now devotes all of his time to astrology – with masterful results. Careful not to frighten his client nor plant seeds of negativity, his assessment of a chart is seemingly effortless as he offers stunningly specific details of the past and present, and hope for the future. Although you wonder if he's psychic, his teaching of the advanced techniques of prediction belies his thorough knowledge of Vedic astrology and the precision with which he approaches each chart analysis. Since his first invitation to the United States in the fall of 1993, he has written at least five books on Vedic astrology, and has overseen or edited five or six other books written by teachers and advanced students at his school – all in a generous offering of Vedic astrology to interested students in the United States.

I found his to be characteristically outspoken with strong opinions, but with a refreshing openness to new ideas and a willingness to test everything. He relies on results, exhorting his students to collect hundreds of charts – with carefully timed sequences of major life events – to test each ancient "astrological law" before applying it in practice. He is interested in exploring how the Vedic interpretations need to be adjusted for people in the United States, as he has noticed many differences, some of which he speaks of here. He asks us to collect charts with carefully timed events and reminds us that we must work together, because there is too much for any one person to explore.

This interview was conducted at the 3rd Annual Symposium for Vedic Astrology, held in San Rafael, CA in November 1994.

The Mountain Astrologer (TMA) : Mr. Rao, would you start by telling us how you became interested in astrology?

KNR : At the age of 11 I was down with typhoid. In those days (early 1940s) there was no hope of a child surviving, particularly in a place like India. I was nearly given up as dead. How I survived was almost a miracle, and my recovery almost a rebirth. I was six months without food, on a liquid diet, convalescing in bed after being in the hospital. My mother put a picture of the goddess Saraswati before me, and everyday she taught me numerology, palmistry, and astrology. My mother was a very great astrologer, the greatest astrologer I have known in my life. And in certain areas she was absolutely unparalleled, such as prashna (horary) and female horoscopy. She

had a very original, dazzling mind, always looking at everything in a very modern way, but she was a pure orthodox Brahmin from South India.

My father was against astrology. I don't have to go to any scientist or critic to know the arguments against astrology. My father had two very strong reasons. He was a famous journalist or his time. The first Prime Minister of India had a newspaper and my father was the founding editor. At that time the independence movement was going on and my father used to say, "When we have decided to jump into fire, why do you have to ask any question about our future?" Mahatma Gandhi never consulted an astrologer. No revolutionary ever consulted an astrologer, because they knew freedom fighters never bothered with astrology. My father was a freedom fighter. The second objection of his was that astrology turned people into fatalists. Indians believe in fate very easily suppose the astrologer is a fraud, which most of the astrologers are. The majority of astrologers in India are frauds.

Are they intentionally frauds?

Yes. They have very little knowledge. They exploit you, sometimes by finding out your background beforehand. They open the horoscope and begin to tell you something that they had previously collected. Some Indian women can be frightened very easily and made to spend money. When men are in trouble they prescribe gemstones for them, because the astrologers usually have some linkup with the jewelers from whom they get a commission. This is quite common in India.

The Indian tradition of astrology originally was learned in the house of a guru, where a boy spent 10, 15, 20 years being properly trained spiritually and astrologically. Then the boy had the choice of doing the priestly work as an astrologer, either by returning to the world to be a householder or by becoming a brahmachari (renunciate) and remaining celibate for the rest of his life. Over a period of time the tradition was destroyed, so that 500 years ago after the Moghul invasions, astrology became a family tradition where the father passed it on to the children. The teachings never went outside the home and were kept as great secrets. Even though it was limited to family tradition, it spawned excellent astrologers, because the family had nothing else to do. If the father

was brilliant, the sons had to follow in the astrological knowledge and the traditions.

But after the advent of British rule in India in the 17th century, and particularly in the last century, Brahmins started accepting government jobs for the first time, whereas during the entire Moghul period, they had boycotted jobs. Because of their educational background, they got into high positions as engineers, doctors, and top government servants. I am a Brahmin. If I had taken to the traditional occupation of a Brahmin, I should have been conducting pujas (prayer ceremonies).

Like a priest?

Like a priest. But instead, I got an English education in literature and taught as a lecturer. I competed, with 20,000 people in the all-India examination for only 140 government jobs, which I got and had from January 1957 until I retired in 1990. So I did not have to depend on astrology as a source of living. That is primary. That fact you have to remember.

Is it difficult to make a living in India as an honest astrologer?

Yes. Earlier it was not so difficult, because if you went to an astrologer, you never went empty-handed. The astrologer never demanded any fees, but you felt happy, and you gave him maybe $5, maybe $500, maybe $5,000.

Astrologers were taken care of?

And the finest among them were employed by the princely states. In 1947 we had more than 500 princely states. Otherwise, the common society looked after them well. For instance, last year when I was here in the United States, an Indian invited me to his house in Washington. I looked at his horoscope and told him that he was an engineer with management qualification, and that he was now employed in a very big international contract. He was surprised. It was just five or ten minutes, but I told him something meaningful. His wife prepared a very good meal for me, and as I was leaving, he said, "You must take something." I said, "I don't want it." But he said, "I will give you $1,000. I came from India. I know of this

tradition. You come here to the U.S. You need money. You are not taking money for your work, so please take it."

So fixing a fee, fixing a time, fixing an hour, or making an appointment is unknown. Generally the Indian tradition is as I practice it. I get up early in the morning and do my puja. If sunrise is at 6:00, than at 6:30 I'll sit down in my house, I will not leave. Anyone who wants to come and consult me will come. It's first come, first come, first serve. Suppose it goes on from 7:00 to 11:00 a.m., and one, two, three, four, five, or six people come. I'll rest awhile, do another puja, and then at 2:00, they'll start coming again for another four hours. Then after sunset, I'll not do any astrology, but do my puja, and read scriptures.

So it is practiced as a sacred art ...

Yes. A sacred tradition.

What are the functions of the puja that are done by the astrologers?

They serve as kind of spiritual practice. Also, the pujas are necessary to hear the planets tell their story. The planets speak in inaudible tones. Regular spiritual practice helps you to listen to those.

So you're saying it's necessary to develop the intuition

An astrologer should have all the right qualifications. He should be technically proficient, able to cast the horoscope without being dependent on the computer. He must know how to cast a horoscope and do all of the predictive work by hand so that he can cross-check the computer's work. The other very important reason is that his astrological intuition will not develop nearly as well if he is ignorant of the calculations. It is while I am casting the horoscope that the predictions begin to strike me.

He should work hard to discover the meaning of the text he is reading: the literal meaning, the implied meaning, and the inner hidden meaning. For instance, a particular sutra (a verse in a scripture) in Jaimini (a system of astrology) says, if such and such a combination is there, this person will be able to "overcome the distractions of his spiritual life." When I was studying this, I typed out ten pages of analysis of this passage, and even then I could not understand the meaning of these four words – there is so much

meaning. What does it mean, "He will overcome the distraction of his spiritual life"? One, it means he will have a spiritual life. Two, he will have distractions. Three, he will have to fight hard with those distractions. And four, finally he will overcome them.

And then there is the matter of timing. When will that spiritual life begin? When will the distractions commence? What will be the nature of them, and how and when will they be overcome? I saw it in so many horoscopes, including my own. I was a bachelor, highly eligible by Indian standards because of my big government job. Traditional people were after me to marry into their families. I avoided it, but then when I became a government officer, the working girls in the office were after me, and I also avoided that. But what agony it was and how I fought my sex torments – to remain a celibate in the midst of a society where there are so many women moving towards you.

At what age did you make the decision to become a brahmachari?

At the age of 28. I had been analyzing my life, seriously searching, reading the sutras. And I said, "My God, his one Sutra reveals so much." The simple translations which you read in English are of no use – they contain the literal meaning only. A sutra, which means a thread, must be unraveled and unraveled. The whole thing becomes so large. This is where the requirement of intellectual excellence becomes so important. In the modern context, it means being able to weight the pros and cons of an issue properly.

INTRODUCTION TO THE SECOND EDITION

Since the writing of the first edition, the method given in this book has been tried successfully by many students who felt very happy but did say that to get horoscopes to which this dasha applied was difficult since their data bank was not large enough for them to keep trying it on a number of horoscopes.

I told them not to commit the mistake of not collecting many more horoscopes and be prepared for the intricacies of other special and specific dashas of Jaimini.

Even now,though I am satisfied with my original research in Jaimini, I keep applying this dasha to horoscopes and use it for predictions, I have decided to share with readers more of my findings with some other dashas of Jaimini.

To try different dashas the mental discipline that is necessary is what one has to keep developing.

In this edition many exercises have been given at the end which readers should treat as puzzles.

Inroduction

The reception given to my book *Predicting through Jaimini's Chara Dasha* was very heart-warming as both in India and in the USA friends told me that they got results accurately and very fast compared to the Vimshottari in which searching specific events was more difficult.

In the meantime the new batch of research students of July 1995 numbering over 20 decided to opt for researches in Jaimini astrology in preference to any other branch. They had read my book for their second year examination in astrology and felt confident that they could handle Jaimini's dashas well and enthusiastically.

There must be revival of this great branch of astrology for astrology to be the most effective science of counselling along specefic lines and in specefic areas.

In this book which I have called *Predicting through Karakamsha and Jaimini's Mandook Dasha* I have also dealt with some confusions in Jaimini astrology without knowing which, students cannot proceed along scientific lines. It must be remembered that while no disrespect is meant to other writers, it is necessary to know that the English translation of Jaimini Sutras by B. Suryanarayana Rao was helpful only in knowing about this branch of astrology as he created an awareness about it. But he was no researcher and produced no research at all in any branch of astrology. The result was that the confusion his translation created had to be understood. That book should be read with a sense of discrimination as it will be clear he had no illustrative examples with him to lift the fog of uncertainty that still covers many branches of Indian astrology, particularly Jaimini astrology.

As in the earlier book, so too here, all that I am claiming is that it is an original and fundamental research which

I can present confidently after the tremendous success of the earlier book of mine on Jaimini.

No one should be treated as a final authority on Jaimini. Yet unless it is discussed along some tested lines, as I always do, the secrets of this branch of astrology, the greatest in the world, will remain hidden. It is with that intention that this book has being written.

Readers are requested not to treat it as the final product of research but as a piece on which they can rely for their predictions and general horoscope reading.

– K.N. Rao

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SECTION I

1
What is Karakamsha?

How is Karakamsha in Jaimini to be calculated? Is it the entire Navamsha of all karakas as shown in the Navamsha horoscope or is it only the Navamsha position of the Atmakaraka shown as a separate point in the birth horoscope?

Some people take the Navamsha of the Atmakaraka put it in the birth horoscope others put it in the Navamsha along with other karakas.

South Indian astrologers show the karamamsha and in the Navamsha while some north Indian astrologers show it as a point in the birth horoscope. Some astrologers use two different terms, *Karakamsha* in the birth horoscope and when they use the Navamsha horoscope for all Karakas of Jaimini, they call it Swamsha.

This distinction between Karakamsha and Swamsha seems to have some definite meaning and use. A major research should be done by Jaimini students to settle this controversy once and for all. An attempt is being made first to show how this controversy arises.

In his book on Jaimini Dr B.V.Raman has given the entire Navamsha to show how Karakamsha horoscope is prepared but has given no example to show how it is used for predictive purposes. In his book, Jaimini Sutram, P.S. Sastri uses the birth horoscope and sometimes the Navamsha to show how Karakamsha is to be used. The confusion that exists between the Karakamsha and swamsha horoscopes persists.

To arrive at some meaningful conclusion a theoretical discussion is being done first.

Results of Karakamsha

In B. Suryanarain Rao's translation of Jaimini Sutras, a mere translation of the sutras is given without any illustration. It does not solve our problem. Yet some results as given in the book are reproduced here first to show the confusion that gets created as a result of a translation without illustration.

If any of the planets is in the Karakamsha the results will be:

Sun: Will be fond of public service and will be fond of political activities.

Moon and Venus: If the full Moon and Venus are in Karakamsha the person will command great wealth and all comforts.

Mars: Will prepare medical mixtures and will bear arms. Will live by professions involving preparations in or near fire.

Mercury: Will become a merchant, weaver or manufacturer of clothes will be clever in preparing curios, will be well versed in social and political matters.

Jupiter: Will be well versed in Vedic or religious rituals, will have religious wisdom, will know the rules of sacrificial functions and will have good knowledge in Vedanta.

Venus: Will become a great official, will become political personage, will be fond of many women and will retain vitality and sexual passion till the age of one hundred years.

Saturn: Will be famous in his line of work.

Notes

1. It should be clear that if the entire Navamsha of karakas are to be used for Karakamsha then:

(a) Anyone who has the Sun as the atmakaraka will invariably have the Sun in the Karakamsha also will become public servant and will be in political activities. If such is the case we can look at all horoscopes in which the Sun is the atmakaraka and draw a fast conclusion that such persons will be public servants and will be interested in political activities.

(b) Similarly those who have Venus at atmakaraka will have great sexual virility till the age of one hundred years.

(c) All those who have the Saturn as the atmakaraka will be famous in their own line of work.

Can we jump to such conclusions merely on the basis of the atmakaraka and its Navamsha position in the Navamsha chart? It is obvious that it is a fallacious approach to any sound predictive technique.

2. In his Jaimini Sutram, the results given by P.S. Sastri are the same but he takes the second house from Karakamsha to predict the same results which is again not satisfactory.
3. Some astrologers use the Karakamsha in the birth horoscope and call it Karakamsha and use the entire navamsa of all Jaimini Karakas and call it Swamsha which seems to appeal to reason.

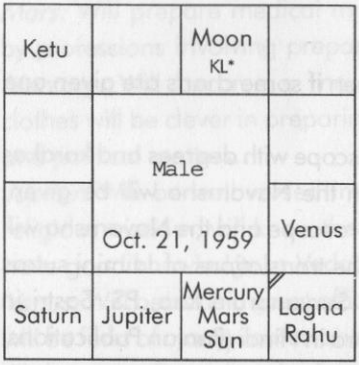
There is no hint given in any book available in the market How the Karakamsha and Swamsha are distinguishable and which one is to be used when for predictive purposes.

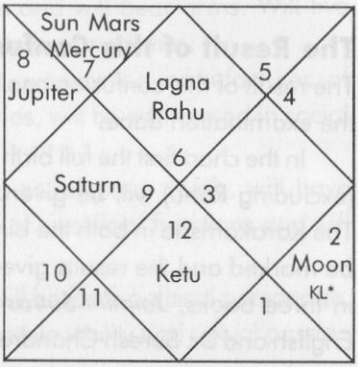
The Result of this Confusion

The result of this confusion can be seen if some charts are given and the examination done.

In the chart first the full birth horoscope with degrees and karakas (excluding Rahu) will be given. Then the Navamsha will be given. The Karakamsha in both the birth horoscope and the Navamsha will be marked and the results given in the translations of Jaimini sutras in three books, *Jaimini Sutras* of B. Suryanarain Rao, P.S. Sastri in English and Dr. Suresh Chandra Mishra in Hindi (Ranjan Publications) tested.

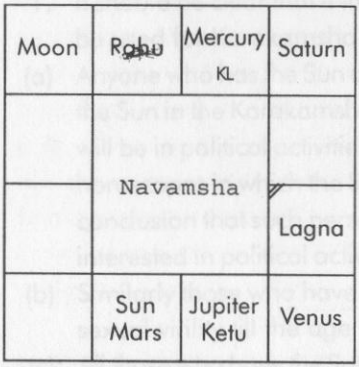
2
Illustrations

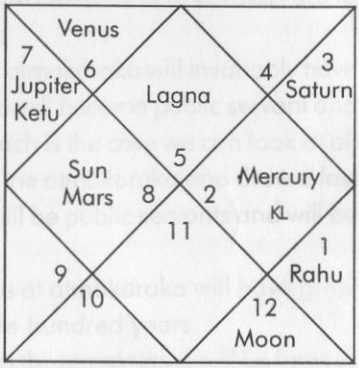




Atmakaraka : *Mercury*

Lagna	10°34'	Mars	5°49'	Venus	19°06'
Sun	3°33'	Mercury	23°50'	Saturn	8°49'
Moon	9°20'	Jupiter	10°30'	Rahu	10°34'





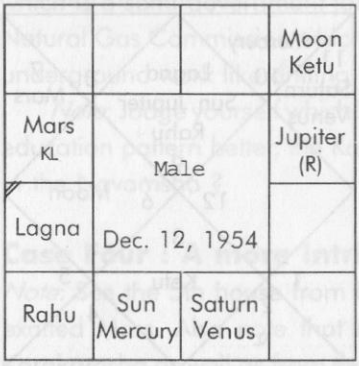
*KL = Karakamsha Lagna

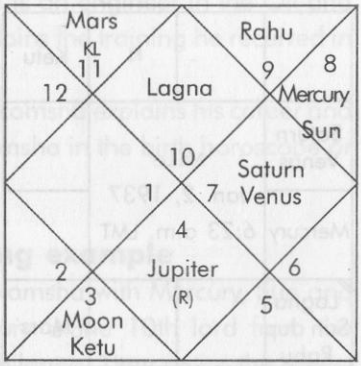
Case One

In the birth horoscope Moon is in Karakamsha while in the Navamsha it is Mercury. He is not a trader but he may become one later if the profession is to be judged from the Navamsha.

He is an engineer which can be explained if the Karakamsha in the birth horoscope is taken as Taurus and aspects of Mercury, Sun and Mars both on the Karakamsha and the 10th house are taken together. To this we can add Rahu in the 5th house aspected by Saturn from Sagittarius for technical education.

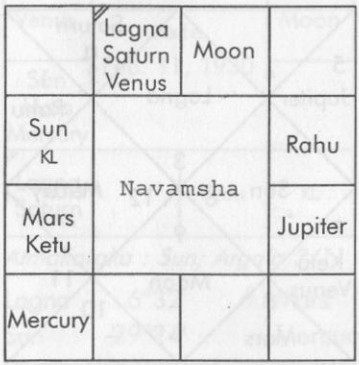
Case Two

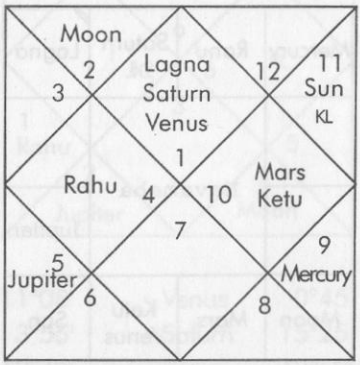




Atmakaraka:Sun

Lagna	12°25'	Mars	12°25'	Venus	22°14'
Sun	26°21'	Mercury	19°08'	Saturn	23°10'
Moon	25°35'	Jupiter (R)	5°40'	Rahu	12°30'



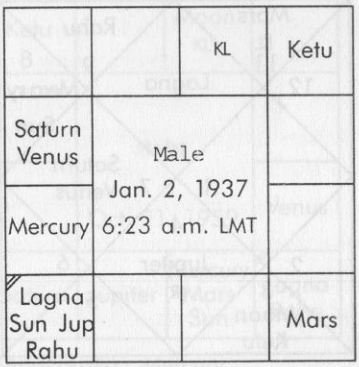


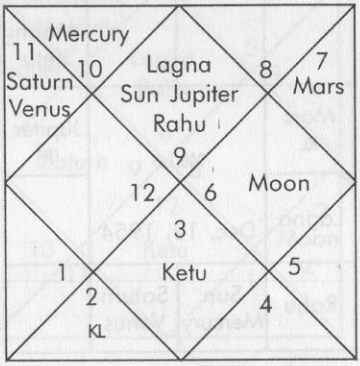
Note: I always take the 5th house and the 5th lord for education and not the 4th house and the 4th lord as taken by Dr. Raman in his books.

In the birth horoscope in the Karakamsha you see Mars aspected by Saturn and Venus and Jupiter which clearly explains why he is an engineer, an agricultural engineer because Venus joins this combination. In the fifth house we have the Moon with Ketu aspected by Rahu showing the technical education again.

Case Three

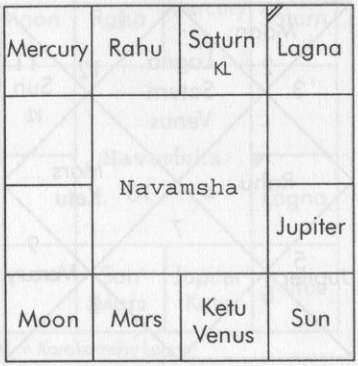
Note: Saturn as atmakaraka must be in the Karakamsha in the Navamsha according to some writers and must give him distinction in his line. He was born in 1937 and now (in 1995) when he is 58 years old he is neither distingished nor famous in his own line. He has nei-

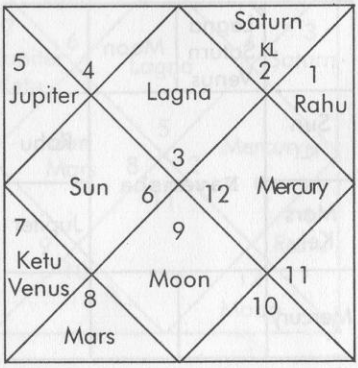




Atmakaraka: Saturn; Argala 3/11

Lagna	8°23'	Mars	5°37'	Venus	2°15'
Sun	18°12'	Mercury	6°47'	Saturn	24°29'
Moon	??°??'	Jupiter	14°08'	Rahu	0°32'





ther any such ambition nor any visible opportunity to become distinguished.

From the birth horoscope Karakamsha (Taurus) receives the aspect of Mars and Mercury while the tenth house has Saturn and Venus aspected by Mars. The 5th house of education receives the aspects of Sun, Rahu Ketu and Jupiter from the 8th house (which shows underground activity).

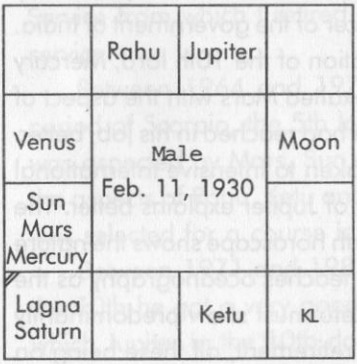
If the entire Navamsha is taken, Saturn in the Karakamsha should have made him distinguished in his line which has not happened so far. The 10th house receives the aspects of Rahu Ketu and Venus which could justify his being in a technical profession.

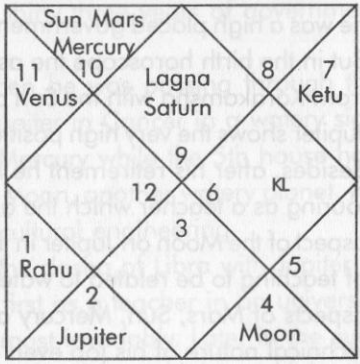
He is in a public sector undertaking of the government of India which is a semi-government job. He is an engineer in the Oil and Natural Gas Commission which explains the training he received in underground work like drilling.

Note: Judge yourself which Karakamsha explains his career and education pattern better, the Karakamsha in the birth horoscope or in the Navamsha ?

Case Four : A more intriguing example

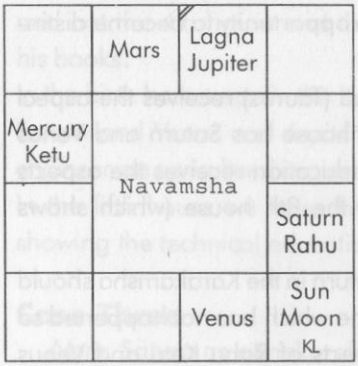
Note: See the 5th house from Karakamsha with Mercury, Sun and exalted Mars. Also note that Mercury is the 10th lord from the Karakamsha as well as from the birth lagna. Then notice the aspect

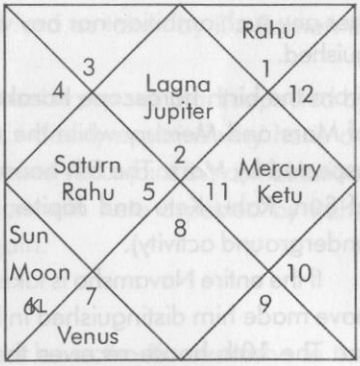




Atmakaraka : Sun; Argala 3/11

Lagna	6°32'	Mars	11°08'	Venus	0°45'
Sun	29°24'	Mercury	3°55'	Saturn	15°25'
Moon	9°05'	Jupiter	13°42'	Rahu	13°59'





of Jupiter on the 5th house and all those planets in that house.

In the birth horoscope Karakamsha has no planet but is aspected by Saturn. He is distinghished in his line and has to visit many foreign countries on big international assignments in a purely technical line.

Again the very good 5th house in the birth house from the Karakamsha has given him a purely technical education and he is an engineer. In the Parashari system, Rahu in the 5th house aspected by Mars confirms his technical education.

Note: The composite approach I follow and teach by combining both the Parashari and Jaimini systems gives very good results. In Volume I of *The Advanced Techniques of Astrological Predictions* many examples have been given of such studies.

In the Navamsha the Sun is in Karakamsha which explains why he was a high placed government officer of the government of India. But in the birth horoscope the association of the 10th lord, Mercury from Karakamsha with the Sun and exalted Mars with the aspect of Jupiter shows the very high position he had reached in his job, better. Besides, after his retirement he has taken to intensive international touring as a teacher which the aspect of Jupiter explains better. The aspect of the Moon on Jupiter in the birth horoscope shows the nature of teaching to be related to water. He teaches oceanography as the aspects of Mars, Sun, Mercury and Ketu must show predominantly technical nature of his job even after retirement, all these being on Jupiter, the teacher.

Note: I have been giving him predictions since 1979 testing the events and trends of his life, among other techniques taking Karakamsha (Virgo) in the birth horoscope. More than ninety percent

predictions have come out correct. I have therefore absolutely no reason to take the Karakamsha of the Navamsha chart for my predictions.

In all the four cases discussed so far it will be shown how the events interpreted from Karakamsha lagna in the birth horoscope explain the events better.

Education and Career Pattern in Chara dasha

The First Case

In the first case he ran the Chara dasha of Libra from 1970 to 1980 in which period he competed and got selected for an engineering course. The 5th house and the 5th lord both being under total Saturnine influence with the aspects of Mars and Sun and Mercury gave him a technical education.

In the next chara dasha of Scorpio from 1980 to 1991 his 5th lord Jupiter in the rashi of Mars and the 5th house being under the total influence of Rahu and Ketu helped him complete his engineering course and get a good job as the amatyakaraka, Venus is in the 10th house from Scorpio.

The Second Case

He has been taking predictions from 1980 till date about his career he being a son of a retired colleague in the Indian Audit and Accounts Service from which I retired after thirty three years of government service.

Between 1964 and 1971 when he was passing through the period of Scorpio, the 5th lord, Jupiter in Cancer in a watery sign was aspected by Mars, Sun and Mercury while the 5th house had the aspects of Rahu, Ketu and the Moon, another watery planet. He was selected for a course in agricultural engineering.

Between 1971 and 1983 in the dasha of Libra with Jupiter in the 10th he got a very good job first as a teacher in an university which Jupiter in the 10th does almost invariably. Later in the sub-period of Sagittarius and Capricorn he changed jobs and joined a semi-government job. From Capricorn Venus in the 10th is the government job. It being with Saturn and with the aspect of Mars on it, it had to be a purely technical and agricultural job.

In 1981-82 when he reached the sub-period of Leo he got married which is in harmony with what I have explained in my book *Predicting through Jaimini's Chara Dasha*.

The Third Case

I gave him very few predictions but all after he had completed his education and had got well established in his job. Most of them being of unpleasant nature I must refrain from discussing them here.

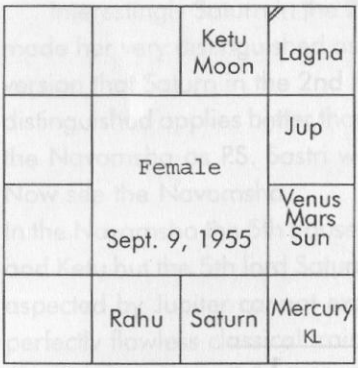
The Fourth Case

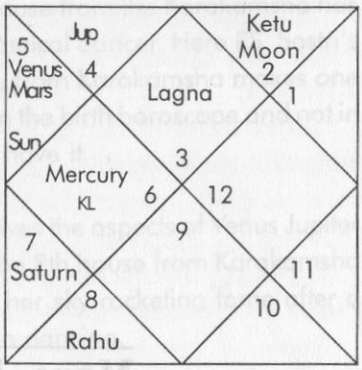
Between 1949 and 1956 when he was in the Leo period he completed his engineering course. Examine the 5th house with Saturn in it and the 5th lord, Jupiter receiving the aspects of Mars, Sun and Mercury. But he also competed for the Indian administrative service examination and got selected as an excellent 10th house with Jupiter receiving the aspects of four planets including the Sun (government service) had to do for him.

But he met me in 1979 for the first time when he an engineer by training was already a well placed high government official. He was then running the dasha of Aries from where the 2nd house has Jupiter and aspects of four planets. I predicted very good foreign income. According to the Parashari system the 12th lord, Mars exalted in the 2nd house confirmed it. He has earned fifty times more in four years since his retirement than he had had during his entire service career of thirty two years.

Aries being the 8th house from his Karakamsha he did not get the desired promotion in his government service from which he took voluntary retirement.

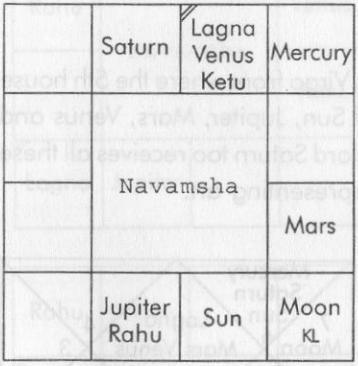
Neither he nor his wife had believed in 1979 when I had predicted fabulous foreign earnings for him. Now they have formed a charitable trust with that income but the foreign income continues to flow (even in 1995 after nearly eight years of his voluntary retirement.)

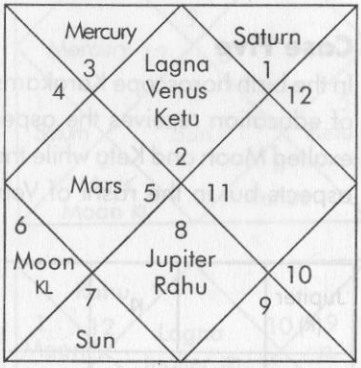




Atmakaraka: Moon

Lagna	25°23'	Mars	14°25'	Venus	4°23'
Sun	21°36'	Mercury	17°06'	Saturn	23°21'
Moon	29°24'	Jupiter	25°34'	Rahu	15°52'



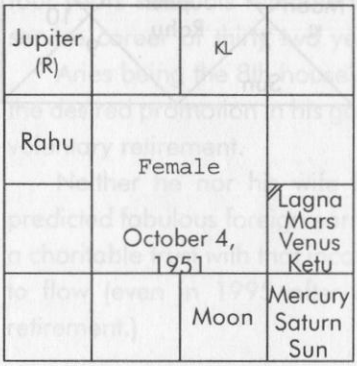


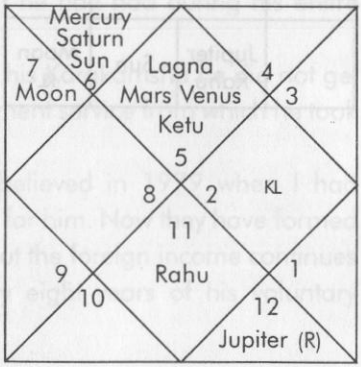
3
More Examples

The examples being given here include some in which I gave no predictions but watched their careers and knew a good deal about their life from my friends.

Case Five

In the birth horoscope Karakamsha is Virgo from where the 5th house of education receives the aspects of Sun, Jupiter, Mars, Venus and exalted Moon and Ketu while the 5th lord Saturn too receives all these aspects but in the rashi of Venus representing art.





Atmakaraka: Moon; Argala from KL 4/10

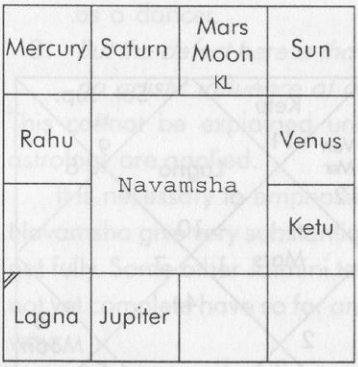
Lagna	29°05'	Mars	6°12'	Venus	10°25'
Sun	16°46'	Mercury	9°21'	Saturn	12°52'
Moon	23°54'	Jupiter (R)	15°51'	Rahu	16°35'

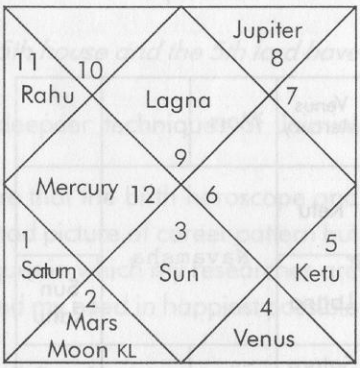
Interestingly Saturn in the 2nd house from the Karakamsha has made her very distinguished as a classical dancer. Here P.S. Sastri's version that Saturn in the 2nd house from Karakamsha makes one distinguished applies better though in the birth horoscope and not in the Navamsha as P.S. Sastri would have it.

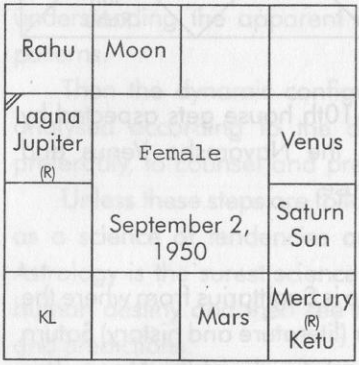
Now see the Navamsha.

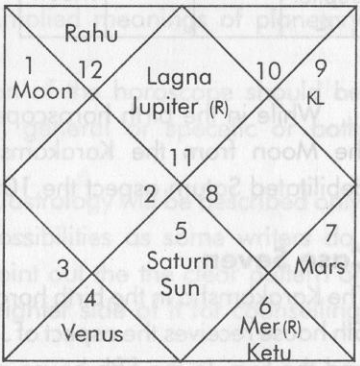
In the Navamsha the 5th house receives the aspects of Venus Jupiter and Ketu but the 5th lord Saturn in the 8th house from Karakamsha aspected by Jupiter cannot explain her sky rocketing fame after a perfectly flawless classical training in dancing.

Case Six









Atmakaraka: Saturn

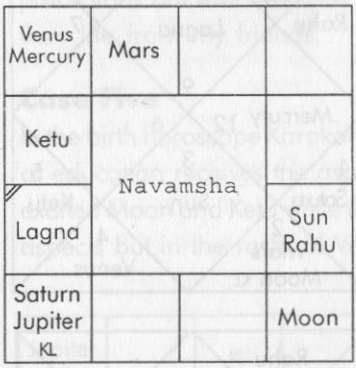
Lagna	??°??	Mars	21°00'	Venus	27°31'
Sun	16°23'	Mercury (R)	9°43'	Saturn	27°48'
Moon	17°44'	Jupiter (R)	??°??	Rahu	5°09'

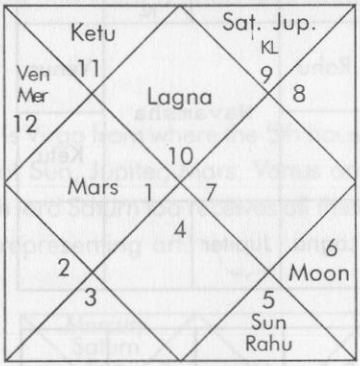
The Karakamsha is Taurus from where three planets, Saturn, Sun and Mercury aspected by Jupiter gave her very good education in architecture.

But the aspect of the Moon on Karakamsha in Taurus, an artistic house of Venus kindled her interest in dancing which she learnt with the usual thoroughness she is known for. But neither fame nor distinction has come her way though she does get enough publicity.

Contrast it with the earlier instance of the dancer who has been a heart throb of millions in India and abroad.

From the Karakamsha in the Navamsha the 5th lord gets debilitated and receives the aspect only of the Sun which does not explain her brilliant academic career in architecture as is clear in the birth horoscope.





While in the birth horoscope the 10th house gets aspected by the Moon from the Karakamsha,in the Navamsha Venus and debilitated Saturn aspect the 10th house.

Case Seven

The Karakamsha in the birth horoscope is Sagittarius from where the 5th house receives the aspect of Jupiter (literature and history) Saturn and the Sun. In the fifth house is the artistic planet the Moon. This woman had a very good academic pursuit and also learnt classical dance like the one discussed in case six. In accordance with the traditional Indian family demands she never neglected her academic

career but learnt dancing too very seriously. She never took to dancing as a full time pursuit but instead got selected for a high job in accounts service as exalted Mercury in the 10th house from Karakamsha shows.

Note: Mercury in the 10th house from Karakamsha in the birth horoscope explains it better. Again the Karakamsha in the birth horoscope explains her career profile better.

This is the only case I have seen where the Navamsha explains her career pattern thus:

1. Venus aspecting the 10th house together with Mercury gave her a government job in accounts.
2. The Moon in the 10th house aspected by Saturn and Jupiter from Sagittarius and Venus and Mercury from Pisces gave her easy passage into both a high government job and a fine career as a dancer.
3. *But the defect here is that the 5th house and the 5th lord have no artistic influence at all.*

This cannot be explained unless deepeer techniques of Jaimini astrology are applied.

It is necessary to emphasize here that the birth horoscope and Navamsha give very substantially good picture of career pattern but not fully. Some other Jaimini techniques in which my researches are not yet complete have so far answered my need in happiest possible ways.

A horoscope should be analysed first for its static promise by understanding the apparent and implied meanings of planetary patterns.

Then the dynamic configuration of the horoscope should be analysed according to the dasha, general or specefic or both preferably, to counsel and predict.

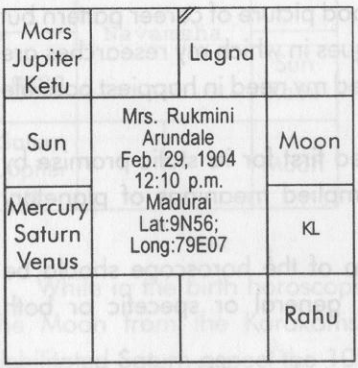
Unless these steps are followed, astrology will be described only as a science of tendencies and possibilities as some writers do. Astrology is the surest science to point out the the clear pattern of human destiny and then see the brighter side of it for counselling and predictions.

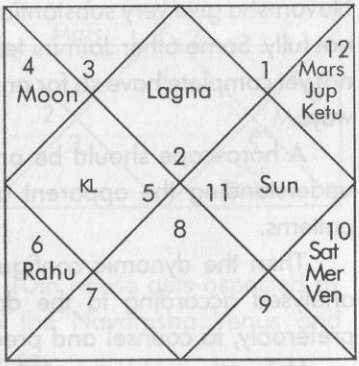
Case Eight : Mrs. Rukmini Arundale

In the history of the revival of the great dance form known as the Bharat Natyam, the name of Mrs. Rukmini Arundale will remain immortal. She brought it out of the houses of dancing girls of ill repute at a time when social stigma was attached to dancing in south India of those conservative years. She had to suffer insults and humiliations which is the fate of any Indian who does such a work and even earns a good reputation in his line. Jealousy is a natural human instinct but with Indians it is the first and the most enduring reaction to anyone's spreading fame.

Against this background, let us review briefly the parameters seen in the case of dancers and test them here. It must be remembered that unlike the women dancers who can now dance without inhibition and without any social stigma (on the other hand with great dignity these days), Rukmini was a born crusader.

Her horoscope with Taurus as the ascendant has never been in doubt with the planetary position as given here. The birth time used by different writers has been slightly different.





Two argalas 3/11, 5/9

Lagna	18°54'	Mars	9°08'	Venus	13°46'
Sun	16°45'	Mercury	26°22'	Saturn	22°25'
Moon	20°40'	Jupiter	7°17'	Rahu	5°01'

AK	Mercury	MK	Sun	DK	Jupiter
AmK	Saturn	PK	Venus	KL	Simha
BK	Moon	GK	Mars		

But that makes no difference to the Karakas of the horoscope and the Karakamsha. In Jaimini astroloy if the Karakas are not disturbed, one can work with wrong degrees of an ascendant.But that ascendant should be correct for higher uses of Jaimini.

The Karakamsha is Leo and the 10th house from there is being aspected by Venus and the Moon.

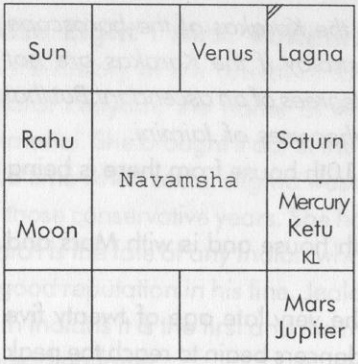
But the 5th lord goes into the 8th house and is with Mars and Ketu.

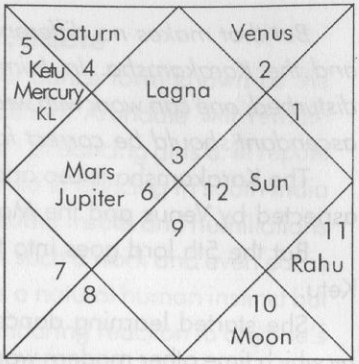
She started learning dance at the very late age of twenty five by which time other modern women dancers begin to reach the peak of their careers. It was the period of Pisces in chara dasha from where the Moon is in his own house, the fifth house.

She continued these lessons for some years and had the courage to defy all orthodox conventions first when she decided to marry Arundale, a foreigner very early in her life and later when she decided to learn Bharat Natyam. At the age of 31 years when she decided to give her first public performance she had to face the worst type of hostility and humiliations. Stones were pelted at her and she was even spat upon. All this happened in the dasha of Pisces from where the third house of courage receives the aspect of Saturn, Mercury and Venus and 5th house has the Moon aspected by the Sun.

Compared to modern female dancers she could not be called a top class dancer in purest classical mould is the judgement of many modern connosieurs of dance. She is remembered as a crusading pioneer who brought this great dance form (according to some the greatest dance form of the world) back on to the public stage. It being a dance to be danced only by women, no male could have done it at all though the best of the Bharat Natyam teachers in those years might have been males.

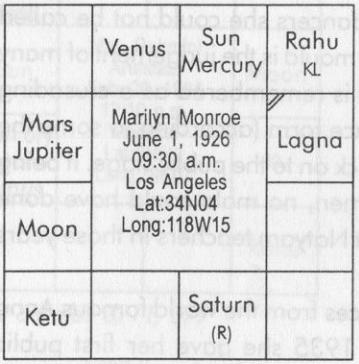
In 1926 she learnt western dances from the world famous Anna Pavlova, the Russian ballerina. In 1935 she gave her first public performance. It was the dasha of Aquarius from where Saturn, Mercury, the Moon and Venus aspected her 10th house. If the orthodox society opposed her, there were the great leaders of the Theosophical Society led by the brilliant rebellious Irish woman Annie Beasant who had made India her home and had fought against the tyranny of British imperialism supporting

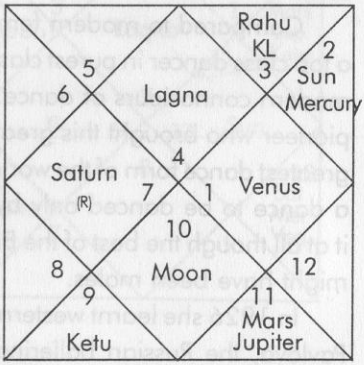




her also. The ultimate victory was Rukmini's. The orthodox society melted away. Today the descendants of the opponents of Rukmini want their daughters to learn Bharat Natyam.

The aspects of Atmakaraka, Amatyakaraka, Putrakaraka and the Bhatrikaraka on the 10th house from the Karakamsha appears to be a very good explanation for her sky rocketing fame. Not as a performer but as a pioneer she has her immortal place in Indian history. In 1978 when the then prime minister of India, Morarji Desai had proposed her name for the highest post of the president of India he was opposed. But that she could be even thought of for the post





Atmakaraka:Saturn, Argala : 4/10

Lagna	20°16'	Mars	27°54'	Venus	5°56'
Sun	17°37'	Mercury	13°57'	Saturn (R)	28°37'
Moon	26°16'	Jupiter	4°00'	Rahu	24°04'

of the first citizen of India and could even be supported by a segement of elitist classes shows the esteem in which she was held. She had become a cult figure.

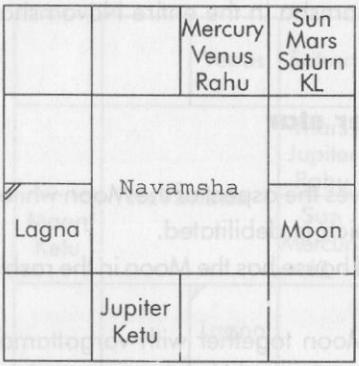
The joke cracked then was that Morarji born on 29th February wanted to bring in as president one born like him on 29th February in a leap year.

I therefore have no doubt that Karakamsha has to be used only in the birth horoscope. If the full Navamsha is to be used it should be called swamsha *lagna as some north Indian astrologers do.*

This horoscope can be discussed for the argalas present.

This is one case where the Karakamsha in the Navamsha is equally brilliant like the Karakamsha in the birth horoscope.

Will we be justified then in concluding that if both the Karakamsha and Swamsha horoscopes the same promises are repeated the event



seen and predictable is sure to happen? We will have to wait and test it more.

Case Nine : The Importance of the Third House

It should be remembered that the 3rd house and the 3rd lord from the birth horoscope and the Karakamsha are very significant factors for performing arts. Along with it the 6th house and the 6th lord and the 9th house and the 9th lord seem to become very important. Let these parameters be tested on the horoscope of the famous actress of Hollywood, Marilyn Monroe.

Marilyn Monroe is remembered not as a dancer but as a world famous actress of Hollywood whose horoscope is used by Vedic astrologers of USA because perhaps her death was mysterious and tragic. Yet since it is an undisputed horoscope it may be seen here that neither from her birth lagna nor Navamsha lagna is there any artistic influence on the third house. *But from her Karakamsha in the birth horoscope both the Moon and Venus aspect the 3rd house, Leo. Again the fame giver, Saturn aspects the 10th lord Jupiter from the Karakamsha.*

Her Navamsha shows artistic influence on her 3rd house from Karakamsha and also the 10th house from the Navamsha lagna.

For sound analysis of a horoscope, four-fold analysis must be made:

(a) The birth horoscope and the Karakamsha of the birth horoscope.

(b) Then the Navamsha horoscope and the Swamsha horoscope which is the Karakamsha in the entire Navamsha chart.

Case Ten : India's cine super star Amitabh Bachchan

From the lagna the third house receives the aspect of the Moon while the 3rd lord Mars is with Venus which is debilitated.

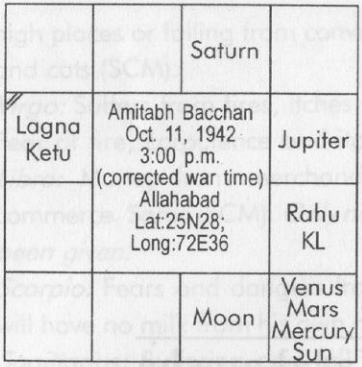
From Karakamsha lagna the 3rd house has the Moon in the rashi of Venus.

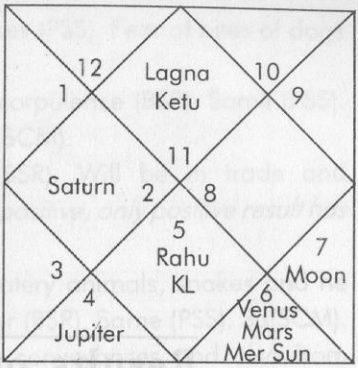
From Karakamsha lagna the Moon together with vargottama Jupiter aspects the 10th house. No wonder world has known no other actor adored by billions in terms of numbers, over 800 millions in India and another 1000 millions outside India. His super star status remains unequalled in India and the world.

The swamsha is equally impressive, in fact, more.

It is for this reason that both Karakamsha and Swamsha horoscpes should be examined together but the Karakamsha horoscope must be distinguished from the Swamsha horoscope.

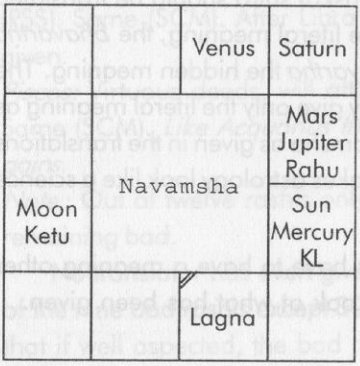
1. Another important factor to be remembered is to see if Saturn or Mercury are aspecting the Karakamsha or/and the 10th house from it. *That is a well known combination for fame.*

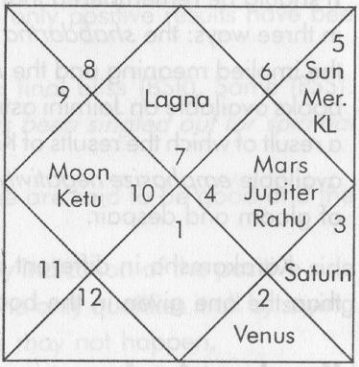




Atmakaraka: Sun

Lagna	1°59'	Mars	22°36'	Venus	15°11'
Sun	24°23'	Mercury	23°39'	Saturn	19°14'
Moon	10°19'	Jupiter	0°32'	Rahu	10°26'





2. Then see if the Moon and Venus are aspecting the 10th house from the Karakamsha and the Karakamsha itself. That is also a combination for fame.
3. Include a similar examination of the Amatyakaraka and the 10th house from Karakamsha.

Examine all these from the Swamsha horoscope as well.

4
Results of Karakamsha

It should be remembered that a Sanskrit sutra should be translated in three ways: the *shabdartha* or the literal meaning, the *bhavartha* the implied meaning and the *lakshyartha* the hidden meaning. The books available on Jaimini astrology give only the literal meaning as a result of which the results of Karakamsha as given in the translations available *emphasize negativity.* It makes astrology look like a science of gloom and despair.

Karakamsha in different rashis have to have a meaning other than the one given in the books. Look at what has been given.

Karakamsha In

Aries: Fears of bites of rats, cats and other similar animals (B.S.R or B. Suryanarain Rao). The same meaning has been given by P.S.S. (P.S. Sastri). S.C.M. (Dr. Suresh Chandra Misra) repeats it in his Hindi translation.

Taurus: Fear from quadrupeds (BS). Fear or happiness from quadrupeds (PSS). The same is repeated. (SCM)

Gemini: Corpulence, itches (BSR). Skin ailments, stoutness (PSS). The same (SCM).

Cancer : Dangers and troubles from watery places (BSR). Also leprosy (PSS). The same (SCM).

Leo: Troubles through canine animals (BSR). Accidents by falling from

high places or falling from conveyances (PSS). Fear of bites of dogs and cats (SCM).

Virgo: Suffers from fires, itches and corpulence (BSR). Same (PSS). Fear of fire, corpulence and itches (SCM).

Libra: Money from merchandise (BSR). Will be in trade and commerce. Same (SCM). *Only now a positive, only positive result has been given.*

Scorpio: Fears and dangers from watery animals, snakes and he will have no milk from his own mother (BSR). Same (PSS). Sa(SCM).

Sagittarius: Suffering and fall from conveyances and also from elevated houses, trees, hills and mountains (BSR). Same (PSS). Same (SCM).

Capricorn: Troubles from acquatic animals, from fierce birds, large wounds and glandular expansions (BSR). Same (PSS). Same (SCM).

Aquarius: Does charities, construction of temples etc. (BSR). Same (PSS). Same (SCM). After Libra here only positive results have bee given.

Pisces: Virtuous deeds, will attain to final bliss (BSR). Same (PSS). Same (SCM). *Like Acquarius this has been singled out for spiritual gains.*

Note : Out of twelve rashis only three are said to be good and the remaining bad.

No translator has even given any indication of the positive side of the nine bad rashis except SCM who only qualifies it all by saying that if well aspected, the bad results may not happen.

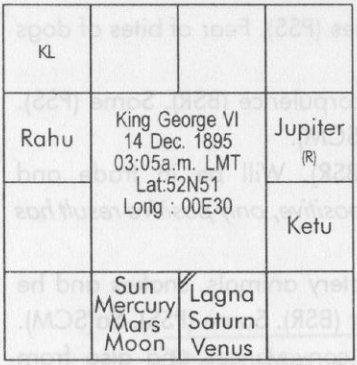
Let us examine the Karakamsha of some well known world personalities see if these results were visible in their lives.

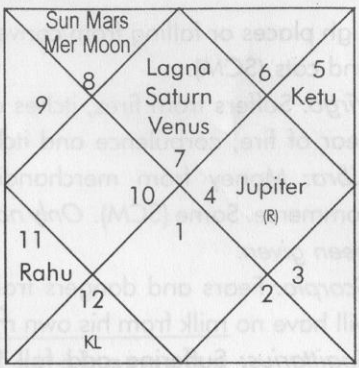
Case Eleven: King George VI

Karakamsha is in Pisces which promises salvation.

We neither know whether King George VI was a spiritual personality and whether he attained salvation after his death. To decide the spirituality of a horoscope many combinations have to be considered. The defect with all the books on Jaimini is that except Dr. P.S. Sastri no other writer has even tried to synthesize various factors through example charts.

P.S. Sastri gives many charts in his books to help understand the meaning of Jaimini better than his predecessor writers. *But his analysis*



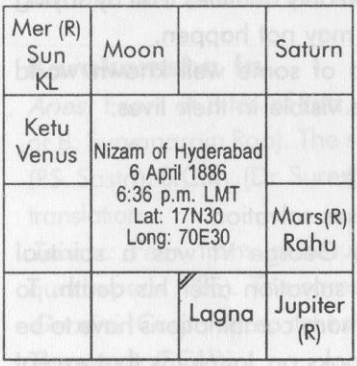


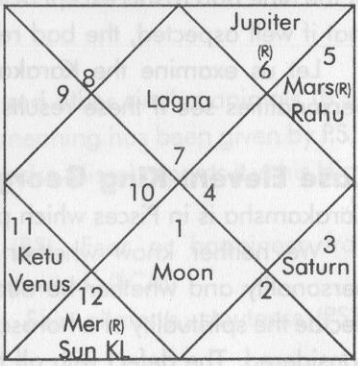
Lagna	??°??	Mercury	25°50'	Rahu	25°50'
Sun	29°30'	Jupiter	16°11'	Ketu	25°50'
Moon	02°26'	Venus	13°21'	AK	Sun
Mars	08°57'	Saturn	22°22'	KL	Pisces

is static. He never discusses the Jaimini dashas and shows why an event took place when it did.

Case Twelve : Nizam of Hyderabad

Like King George VI, Nizam of Hyderabad also has his Karakamsha in Pisces. He enjoyed life, had a large harem and was not known as a spiritual person at all.





Lagna	0°25'	Mercury (R)	28°52'	Rahu	23°40'
Sun	24°48'	Jupiter	6°48'	Ketu	23°40'
Moon	22°53'	Venus	11°09'	AK	Mercury
Mars	14°15'	Saturn	10°16'	KL	Pisces

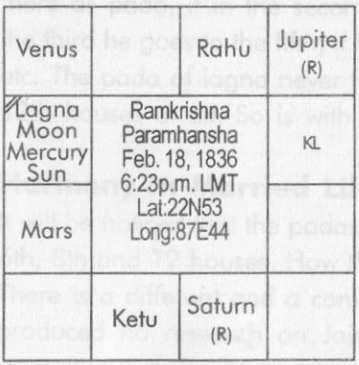
Contrast these two horoscopes with that of the great saint, Ramakrishna Paramhamsa and see the difference.

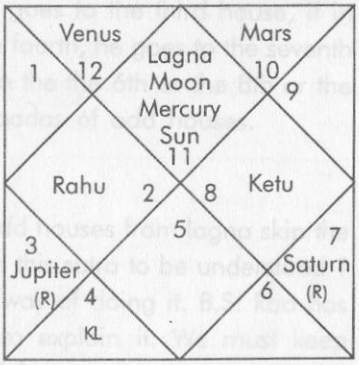
Case Thirteen: Ramakrishna Paramhanmsa

Here the lagna lord, Saturn is exalted in the 9th house of spiritual practices and the 9th lord Venus is exalted in Pisces. The 10th lord, Mars is exalted in the 12th house and Jupiter in the 5th house of the spiritual merits of past life contacts both the lagna lord, Saturn and the 5th lord Mercury in the lagna.

It is after an assessment like this (should be done in greater details) that the meaning of Karakamsha would become clear. A sutra of Jaimini "ucche shubhe loke" which all commentators have interpreted as, the presence of a benefic in the 12th house from Karakamsha leads to salvation. In the case of Paramhamsa it applies, if Cancer as the Karakamsha in the birth ascendant is treated as the Karakamsha.

In this controversy as to how Karakamsha is to be used it should be remembered that in no astrological book, except Jataka Bharanam is the Navamsha made use of for yogas even. In any case all astrologer-writers make use of the birth horoscope first. In all well known Sanskrit classics on astrology, Navamsha interpretations are





Lagna	?°?'	Mercury	15°08'	Rahu	2°31'
Sun	6°53'	Jupiter (R)	14°33'	Ketu	20°31'
Moon	22°04'	Venus	9°04'	AK	Mars
Mars	22°15'	Saturn (R)	13°41'	KL	Cancer

rarely given. Why then for Karakamsha has the entire Navamsha come to be used seems to be enigmatic. When astrologers do not use Navamsha even in their predictions so effectively in the Parashari system why have they concluded that the Karakamsha should be used for Navamsha only? An acceptable explanation could be that Karakamsha should be used only when different Navamsha dashas are employed.

5

Controversy about Pada or Arudha Lagna

Pada lagna and padas for all houses should be prepared.

I have shown it in my book on *Predicting through Jaimini's Chara Dasha.*

The Enigma

B.Suryanarain Rao states in his book, (p. 92) "If arudha bhavas fall in 6, 8, or 12 from Lagna, they denote evils to such bhavas". He does not explain the riddles inherent in this.

Let it be explained: If the lord of lagna is in the lagna he stays there as pada, if in the second he goes to the third house, if in the third he goes to the fifth, if in the fourth, he goes to the seventh etc. The pada of lagna never falls in the the 6th or the 8th or the 12th houses at all. So is with the padas of odd houses.

Harmony in Married Life

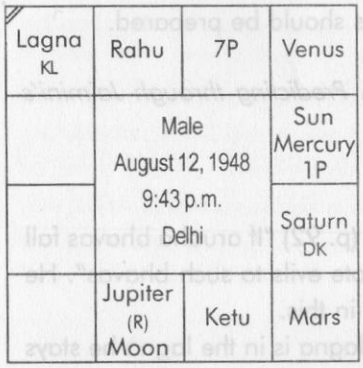
It will be noticed that the padas of odd houses from lagna skip the 6th, 8th and 12 houses. How then is this sutra to be understood ? There is a different and a complex way of doing it. B.S. Rao has produced no research on Jaimini to explain it. We must keep struggling to arrive at some very satisfactory meaning. Dr. Raman has never even referred to it in his book on Jaimini. P.S. Sastri takes up the same sutra (p.100)and translates it thus, "If the arudha lagna and the arudha of the seventh (darapada) are mutually in 6, 8, 12

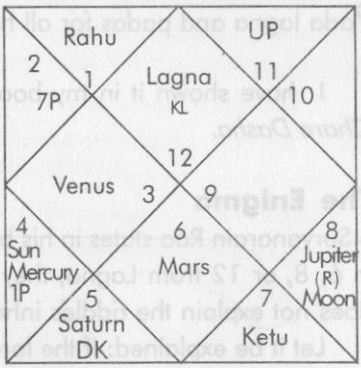
houses, there can be no mutual harmony between husband and wife. They will always be inimical." This also is not possible.

In sutra 20 it has been said that if they fall in kendras, trikonas or upachayas except the 6th "there will be great agreement between the husband and the wife" says Suryanarain Rao.

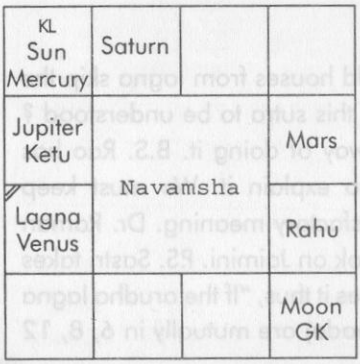
According to my research if both the Karakamsha and the Upa pada are taken together and the second and the seventh house from them is examined conjointly, the picture becomes very clear.

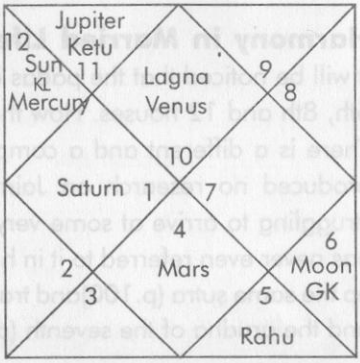
Adhyaya One, Pada three and Sutra 17 (p.93 of B.S. Rao's book and p.98 of Sastri) creates a difference between the Karakamsha and the padas. *"All the sutras explained in the above sutras will have application and reference as they have had in the*





Lagna	??°??	Mercury	27°36'	Rahu	15°30'
Sun	26°42'	Jupiter	25°59'	Ketu	15°30'
Moon	7°05'	Venus	13°02'	AK	Mercury
Mars	22°49'	Saturn	2°10'	KL	Pisces





Karakamsa." P.S. Sastri supports it without giving any example. So let us try on some horoscopes.

Case Fourteen

If the horoscope is analysed from the pure Parashari angle the marital tension is crystal clear both in the birth horoscope and the navamsha.

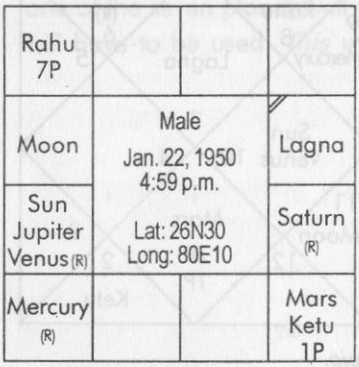
From Jaimini the pada of the 7th is in the eleventh from the lagna arudha but it has not helped ease any marital tension. If Karakamsha is used in the birth horoscope, Mars in the 7th house explains the tension of his married life. And darakaraka, Saturn in the 6th house from Karakamsha explains and confirms it further.

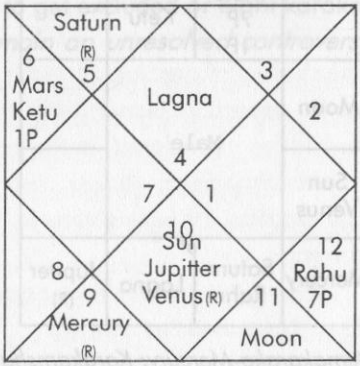
Now take the navamsha and put karakamsha there. There is no such tension visible unless the Moon, the gnathikaraka is treated as the trouble maker in the 7th house.

I have hundreds of such instances to prove that Karakamsha in the birth horoscope gives better results.

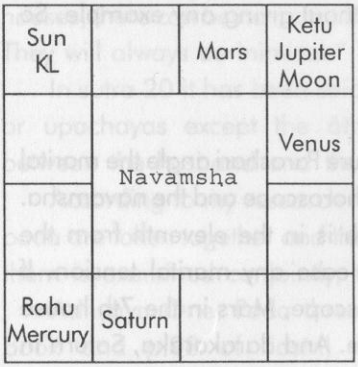
Arudhas are not to be explained away so glibly as B.Suryanarain Rao has done. It will need years of research to understand the secret uses of padas.

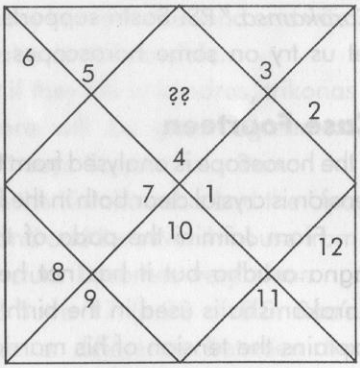
See another instance which is more baffling. Both the birth horoscope and navamsha together with karakas are being given to prove a point.





Lagna	??°??	Mercury	28°08'	Rahu	17°49'
Sun	8°44'	Jupiter	18°20'	Ketu	17°49'
Moon	28°09'	Venus	22°41'	AK	Moon
Mars	15°29'	Saturn (R)	25°46'	KL	Gemini





Case Fifteen

His divorced wife married a rich man. That rich man's earlier wife committed suicide.

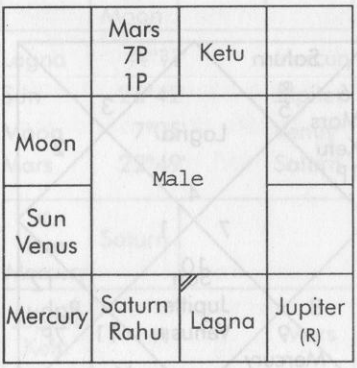
He has not been able to overcome the shock of that betrayal.

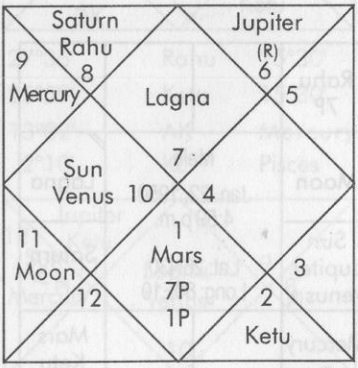
This man has developed an incurable ailment, his own shock by the betrayal of his wife has been so great.

The mutual position of the Pada Lagna and the pada of the seventh though favourable has not saved the marriage is the point I am stressing. The explanation of the sutra is misleading.

Case Sixteen

Here is another case in which there was great deception in marriage





Atmakaraka-Mercury; Karakamsha-Scorpio.

Lagna	9°43'	Mercury	24°07'	Rahu	2°22'
Sun	19°24'	Jupiter	8°07'	Ketu	2°22'
Moon	9°54'	Venus	1°39'	AK	Mercury
Mars	9°16'	Saturn	19°01'	KL	Scorpio

when the girl's side is said to have played lot of tricks to deprive him both of his money and his wife finally. The identity is not being disclosed and no details are being given.

Apply all the Jaimini principle given in the books of B.Suryanarain Rao and P.S. Sastri and you will end up in disastrous confusion. There is of course a clear explanation in Parashari. But in Jaimini astrology if the entire problem is look in a different way the answer becomes clear. Examine aspects on the darakaraka and start from there. That is an area of research.

Some Other Controversies

Karakas

It is well known that ancient Indian astrologers calculated the degrees of planets upto amsha (degree) pal (minutes) vipal (seconds) and anupal at least because of some very valid scientific reason.

There is a dispute how the seven karakas are to be calculated. If two karakas have same degrees and minutes then they bring in Rahu to fill in the gap.

In deciding the karakas of the planets if the calculation is done upto even the third level, no two Karakas can have the same degree. If upto the fourth level, there will never be any disputes which karakas come into picture to occupy the roles of the seven known karakas. Rahu thus is not to be considered at all or if Rahu is given a role it cannot clash with other planets and in that case one of the seven planets will have to get excluded or eight karakas will have to be used. *This will remain an unresolved controversy.*

6

Some Unclear Areas

Argalas

In Jaimini astrology argalas are referred to but no one has shown how it actually operates. Argalas are fetters which can be understood if you put one finger next to the ascendant and the other behind. Keep doing it till you reach the 5th house from the lagna

2 and 12
3 and 11
4 and 10
5 and 9

If there are planets in both the houses, they cause argala.

What are these argalas is what P.S. Sastri illustrated in his book. The starting of argalaspointscan be, the ascendant,the karakamsha or the aspecting planet itself. When and how they operate ? Are they to be considered in the navamsha also ?

Varahamihira makes use of this scheme of argala for combination for imprisonment. I have tested them and found them correct.

But we must show how argalas are to be used for predictions. It is what no writer has done. The meaning is clear. They never did any research in this area. They merely explain what argala is literally means and stop.

In the horoscopes given so far, in cases, 2, 3, 4, 6, 8, 9 such argalas have been mentioned inside the horoscope. Their life details could be taken up and argalas studied.

Then comes the most crucial question: are argalas a permanent onbstruction present in a horoscope or they have their influence in a running dasha only as they are said to happen during the currency of a dasha when bahya and bhoga rashis are to be considered. How exactly these are used is again a dark area.

The Longevity Factor

All Jaimini commentators are agreed that three factors are to be taken into account in the calculation of longevity. Here the issues are discussed without any illustration.

If two out of the three give loge medium of short life, it will prevail. If there is a conflict, the Hora lagna and the lagna will be the deciding factor is as the soundest approach. And there are other factors increasing of decreasing the longevity calculated.

(a) The lords of the lagna and the 8th house is no disputed as the first factor.

(b) Lords of the ascendant and the hora lagna is also not disputed.

(c) The third factor is either lagna and the Moon or Saturn or the Moon. The confusion is caused by the sutra, *evam manda-chandra-bhyam*. Manda can mean Saturn because it is a slowest moving planet out of the nine used by Indian astrologers.

Now if in the third factor lagna is to be used, lagna would have to be taken twice and Saturn not even once. Saturn is the planet to be considered for longevity generally. But in all longevity factors the body represented by the lagna cannot be forgotten.

Thus according to one scheme, we take lagna lord once and lagna twice while according to the other, the lagna lord once, lagna once and Saturn once with other factors which are, the 8th lord only once Hora lagna only once and Saturn, if takenonly once.

Then an exception is given in the case where the Moon is in the 7th house. "From the lord of these two must be taken as the definite term of a man's life" says Suryanarain Rao (p130) but P.S. Sastri wanted the lagna and the Moon to be taken into account.

If we follow Suryanarain Rao perhaps it would mean lord of the lagna and the Moon sign lord not the Moon. It is again a matter of research. Sutras 10, 11, 12 and 13 of Pada one, Adhyaya Two refers to the role of Saturn in becoming a factor in causing kakhya hras (reduction in longevity). If Saturn is to be considered for longevity only according to its lordship it will apply to Cancer for which it is the 8th lord, or Capricorn or Aquarius ascendants for which it is the ascendant lord. This complicates matters.

Dwara and Bahya Rashis

In the calculation of longevity the two other factors brought into use are the Dwara Rashi, which is the rashi whose dasha is running, and Bahya rashi, which is the rashi as far away from the dwara rashi as the dwara rashi is from the lagna.

Then again benefic and malefic influences on these rashis are to be seen. What are these influences ? Do they include Brahma, Rudra and Maheshwara ? No author has clarified it.

It should be obvious to anyone that while P.S.Sastri gives some illustration to explain some sutras of Jaimini, Suryanarain Rao who had no research to his credit in Jaimini gives only his translation and passes on to the next sutra. This is very unsatisfactory.

Hora Lagna

In the calculation of the Hora lagna Sitaram Jha took only the Sun for both odd and even lagnas, while south Indian astrologers take the Sun only when the lagna is odd.

I have referred to these confusions because when it comes to the actual use of the dashas of Jaimini there is worse confusion. So I will now refer to some of the dashas and give my understanding of one of the dashas, other than the chara dasha on which the book I have written has given to hundreds in India and USA, where I showed my research, very good results.

Rudra

To decide Rudra first the strength of the planets are to be calculated and between the 8th and the 2nd lords the stronger one is to be picked up for the position of Rudra. But if the weaker of the two

receives malefic aspect, it becomes the Rudra. Suryanarain Rao refers to two "Rudras" (p.146) causing more confusion while P.S. Sastri sticks to one Rudra only.

Maheshwara

The lord of the 8th from Atmakaraka becomes Maheshwara but if he is exalted or in his own house, then the lord of the 12th from the Atmakaraka will also have to be considered. The stronger of the two becomes Maheshwara. Here there is no controversy about two Maheshwaras.

Brahma

The most confusing is the calculation of Brahma. The steps are:

(a) Find out the stronger of the two houses between the lagna and the 7th house.

(b) Find out the the strongest of the 6th, 8th and 12th lords from there. He will qualify to be Brahma.

(c) If Saturn , Rahu or Ketu qualify to be Brahma, count the the 6th from there.

Note: There is no method given for calculation of the strength of Rahu or Ketu. How will this issue be decided is glossed over by all commentators.

Note: Then an exception too is given. If too many planets qualify to be Brahma which of them is to be taken. According to Suryanarain Rao the planet "next in degrees to Atmakaraka" (meaning Amatyakaraka) becomes Brahma. It is more confusing because in some cases Saturn may stand in such a position. (p.152)

P.S. Sastri takes the one with highest degrees and does not say that it has to be next to Atmakaraka.

Special Rules

P.S. Sastri gives some special rules which B.V.Raman also mentions in his book. Brahma has to be in an odd rashi, Aries, Gemini, Leo, Libra, Sagittarius or Aquarius.

Raman insists that it should also be in the visible half.

Try these special rules and there will be many horoscopes without Brahma. A Punjab astrologer laughed at rules and quoted

from a commentary of Neelakantha and said that exclude Saturn when he becomes a candidate, consider the stronger of the remaining two. No other conditions were to be followed. He proved his point by calculating correctly the longevity of persons whose horoscopes I had given to him.

I follow this method because according to the Punjab astrologer a horoscope without Brahma would be meaningless, Brahma being the Creator has to be there in every horoscope. Without Brahma Sthira and Brahma dashas cannot be calculated. There can be no horoscope without the Sthira dasha or Brahma. Raman who hardly produced any research on Jaimini has quoted this in his book without realising the consequences of these conditions.

Both P.S. Sastri and Suryanarain Rao are modest in admitting that calculation of the period of death of parents etc. are very difficult areas. Sastri talks of the oral tradition and need to learn it from a guru since Jaimini calls his sutras *updeshas*, which are to be learnt from gurus only and not through books.

It is true. The Punjab astrologer used Shoola dasha to mark out the fatal period for any relation in the family. In his scheme invariably six houses were death inflicting houses for a family member. Out of these six he could easily mark the most fatal rashi and calculate the period of death within nine months.

I pieced up the fragments of whatever he told me in some minutes, succeeded in some cases but found so much gloom inside me that I could not work further on it. But he also put me on oath of secrecy. This is what P.S. Sastri is hinting at. But it was a very sound and easy method I thought.

Navamsha Dasha

But then P.S. Sastri has given a rather confused account of the navamsha dasha. The navamsha dasha is to be applied to navamsha only, not to the birth horoscope. In the third pada of the second chapter Jaimini has given only two sutras about the navamsha dasha. Clearly the word mentioned here navamsha thus "*Vishame Tadardir-Navamsha*" meaning from an odd sign this begins from the lagna itself. Then the second sutra, "*Same Adarshadih*". What is the meaning of *"Adarsha"* ? Is it the 4th house from the lagna or the

seventh. P.S. Sastri calls it the seventh for even ascendants and Suresh Chandra gives a more twisted interpretation, stating that it will move in backward motion which is confusing because in that Jaimini would have said "apsavya" or backward or anti-clockwise not "adarsha".

Suryanarain and Sastri give another interpretation which means that in a movable sign with even lagna (Cancer and Capricorn) the dasha would commense from the 8th house, while in an even and fixed sign (Taurus and Scorpio it would be from the 6th house.

All these commentators have given no thought to the word navamsha here. They have taken it as a nine year dasha periods and not the navamsha lagna. They make it resemble largely like Nirayan Shoola Dasha. The justification given for it by Suryanarain Rao is that since each rashi contains nine navamsha it is called Navamsha dasha. No commentator has given any illustration to prove whether he has used this dasha at all and found it working. They are more interested in displaying their knowledge of Sanskrit and showing their skill in interpreting the meaning of "adarsha".

Yet to some extent Sastri seems to grapple with the problem and then gives it up and proceeds to discuss the Sthira Dasha.

The line of research I have adopted is totally different and has given me correct results so far. The research is continuing.

7
Jamini's Dasha

No one knows how Jaimini's dashas are to be used in which situation. Out of nearly 44 dashas only Niryana Shoola Dasha has been used partly for predicting deaths and sicknesses. Chara dasha was not used for specefic events till I came out with my book and presented it. It has been tried successfully both in India and USA with a very high percentage of success. Being satisfied with that I tried at least sixteen other dashas and succeeded very well with them. I will present one more here now.

Were any Jaimini scholar asked to categorize these dashas he would find it difficult to be very clear about it. Yet it appears that we could do it tentatively thus:

Types

The first category is: there are all purpose dashas like the Chara dasha or specific-purpose dashas like Niryana Shoola Dasha or Brahma Dashas which are to be used for fatal events only.

The second one is general dashas for all horoscopes and specefic dashas according to planetary positions. Here come in dashas like Mandooka and Trikona dashas.

The third category is, some used only for the birth horoscopes are known are Rashi dashas while some are to be used only on the navamsha and are known as navamshas or padnadhamsha dashas.

Order

(a) Dashas which move with regularity in forward or backward motion.

(b) Dashas which jump from quadrants to quadrants, trines to trines, or sixth house to sixth or eighth houses to eighth house.

Periods

(a) In some cases dasha periods are fixed.

(b) In some cases they are variable. Here for each horoscope the dasha years are to be counted according to the situation of planets in a given horoscope.

Out of so many I have worked onlampresening here Mandook Dasha which is a specefic and variable dasha. I am doing so because it is applicable to my horoscope and I have tried on similar horoscopes.

By now I have given predictions successfully to over two hundred persons mainly on the .basis of Mandook dasha. I am therefore confident that what I am presenting is the correct method of doing it.

SECTION II

1
Mandook Dasha of Jaimini

I had seen a written example of a prediction given by late Vemuri Ramamurthy about whom I have written in the dedication to my book on *Predicting through Jaimini's Chara Dasha* and about whom I had the feeling that if he had done his astrology in English language and in a metropolitan city he would have been remembered as the greatest astrologer of the last six hundred years. I struggled with it and found that it was a rashi dasha. Then I later found that it was Mandook dasha. Later I came across some more examples and taking hints from there I did research on this dasha. Proceeding thus I have done researches on many other dashas which I will, God willing, produce later. Yet inside me remains the haunting fear the astrology being an abusable knowledge it can fall into wrong hands. But there is also the luminous hope that there are very bright students whom I have taught and who, being morally upright will have tested many of my original researches and found defects here and there but becoming applicable in over sixty percent cases. In every case I will give some parameters which can be applied and "blind-tested."

Dr. Suresh Chandra Misra interprets "Adarsha" in one way in interpreting the Navamsha Dasha but in explaining Mandook Dasha he takes the seventh house, if that is stronger, then the ascendant as "adarsha". All this confusion arises because he has not experimented with the dasha to see how it is to be used for predictions. (p.138 read with p.122).

Then the worst defect is that no one has even mentioned how the dasha periods are to be counted. There is no confusion in Sthira Dasha where 7, 8 and 9 years are given to chara, sthira and dwisabhava rashis or in the Niryana Shoola dasha where each rashi gets a period of nine years. How is the dasha period to be counted in the case of Mandook ? Has anyone worked on it ?

2

Features of Mandook Dasha

I am giving my research here which is not perfect or fool-proof but has given me over sixty percent correct results. It is being presented with the hope that some bright and open-minded astrologers will improve upon it in the years to come.

Applicability

1. Mandook dasha is applicable only to horoscopes in which there are four or more planets, other than Rahu and Ketu, in quadrants or kendras from the lagna.
2. These four planets may be in, one, two, three or four quadrants.

The only necessary condition they must fulfil is that there must be at least four planets other than Rahu and Ketu in kendras.

The Starting Point

(1) It will start from the ascendant if it is an odd sign, Aries, Gemini, Leo, Libra, Sagittarius or Aquarius.

(2) It will start from the seventh house if the ascendant is an even sign.

Note: Some commentators say that it will start from the strongest house among the quadrants while others say that it must start from the stronger of the two, the ascendant or the 7th house. My experience shows that in the case of Mandook dasha it is not necessary to calculate the graha or rashi bala. The confusion seems

to have arisen from the reading of sutra 15 of the fourth pada of second chapter which reads thus:

Stooladrsha-vaishamya-ashrayo Mandook-strikootah.

Here since both the word 'trikoota' (meaning three categories of quadrants, cardinal, fixed and mutable houses have been used) and the even and odd signs are referred to, commentators thought of interpreting in terms of Sthira dasha where one must find out the stronger of the lagna and the seventh house.

Proceed in direct order in case of odd rashis and indirect in the case of even rashis.

Dasha Years

How much should be dasha years ? Sastri and Misra say that it should be 7 years for cardinal signs, 8 years for fixed and 9 years for mutable. Here again somewhere the principles of Sthira dasha have got mixed up with all this.

I have found after discussion with different astrologers that here dasha years are variable. In each case they have to be calculated.

Note: There is a special rule for counting dasha years also.

3

Applicability

From a reading given to someone the late Vemuri Rammurthi Shastri made a remark that since four planets other than Rahu and Ketu were in quadrants from the Lagna, the special rashi dasha known as the Mandook Dasha should be applied to the horoscope. I noted down mentally the dasha calculations he had made and the remarkable predictions and readings he had done. Later I checked that the degrees of planets he had used were wrong. Therefore before proceeding to do any horoscope reading make sure that:

(a) Horoscope is based on correct birth time :

(b) It has been cast on the basis of the Chitrapaksha ayanamsha only. I have done researches in sixteen dashas of Jaimini.In all those cases I found only the Chitrapaksha ayanamsha working. All other ayanamshas led me into wrong alleys of astrological readings.

(c) Since there is no hint available in any written book as to which dasha would apply to which horoscope, specifically I did all my researches by taking hints from the readings of Vemuri Rammurthy Shastri about which I have made a mention in my book, "Predicting through Jaimini' Chara Dasha. Once again here let me remember him gratefully before discussing the Mandook Dasha.

Applicability : My View

Apply Mandook Dasha if only the following conditions are fulfilled.

(a) If four or more planets out of Sun, Moon, Mars, Mercury, Jupiter Venus and Saturn are in kendras or quadrants from the ascendant, apply this dasha. Remember,it is a specific dasha dependent on planetary patterns.

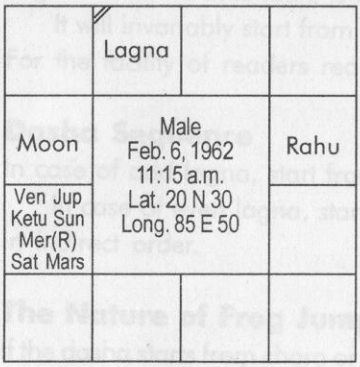
(b) Rahu and Ketu have been excluded by me so far. May be that they should be included and I am committing a mistake. Yet

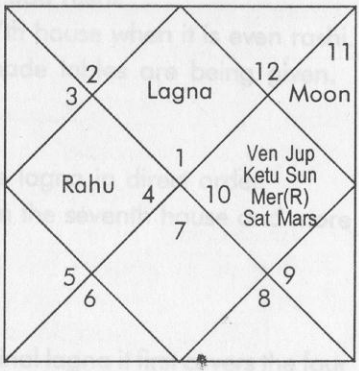
I am subject to correction if someone pointed it out through practical examples to me. In the meantime I will try by taking Rahu and Ketu also even in this book.

Case Seventeen

See the following horoscope of a youngman born in that dangerous year 1962 when India and China had a war and India's international prestige had sunk low. India's foreign exchange had sunk so low and economic disasters faced by the nation for the next two decades, with the droughts of 1966 and 1967, had affected the nation adversly. The then Prime Minister of India had a stroke of paralysis and died two years later. USA and USSR nearly clashed on the Bay of Pigs decision and the world was on the brink of war.

Children born during that period had a complex horoscope which has ruined the reputation of many astrologers. With a house





Vimshottari Dasha Balance of Rahu: 12y 4m 26d

Lagna	23°43'	Mars	10°0'18"	Venus	26°01'
Sun	23°27'	Mercury(R)	22°02'	Saturn	10°39'
Moon	10°40'	Jupiter	25°36'	Ketu	24°46'

so overcrowded is it possible to do reading without applying any other technique ? It will be shown that through Mandook dasha in the case given here how easy it was for me to analyse the horoscope.

In this horoscope there are six planets except Rahu and Ketu in kendra from lagna so the Mandook dasha will apply. The horoscope is discussed under the example of Mesha.

4
Dasha Order

Meaning of Mandook

Mandook means frog. The frog leaps here to the 4th house from its place.

Note: Those who know the Kaal Chakra Dasha system will see the difference. In that dasha the frog leap is to the 3rd house.

Starting Point

Mandook Dasha (the abbreviation used will be MD) starts from the Lagna when the ascendant is in an odd rashi.

It will invariably start from the 7th house when it is even rashi. For the facility of readers ready made tables are being given.

Dasha Sequence

In case of odd lagna, start from the lagna in direct order.

In case of even lagna, start from the seventh house and more in indirect order.

The Nature of Frog Jumps

If the dasha starts from chara or cardinal lagna it first covers the four cardinal signs, then the next four houses which can be either sthira or fixed in the case of odd rashis or dwiswbhava in the case of even signs. It will be shown both in the tables and examples given in the book.

TABLE I

Aries (Odd)	:	Aries, Cancer, Libra and Capricorn then Taurus, Leo, Scorpio and Aquarius then Gemini, Virgo, Sagittarius and Pisces.
Taurus (Even)	:	Scorpio, Leo, Taurus and Aquarius then Libra, Cancer, Aries and Capricorn then Virgo, Gemini, Pisces and Sagittarius.
Gemini (Odd)	:	Gemini, Virgo, Sagittarius and Pisces then Cancer, Libra, Capricorn and Aries then Leo, Scorpio, Aquarius and Taurus.
Cancer (Even)	:	Capricorn, Libra, Cancer and Aries then Sagittarius, Virgo, Gemini and Pisces then Scorpio, Leo, Taurus and Aquarius.
Leo (Odd)	:	Leo, Scorpio, Aquarius and Taurus then Virgo, Sagittarius, Pisces and Gemini then Libra, Capricorn, Aries and Cancer.
Virgo (Even)	:	Pisces, Sagittarius, Virgo and Gemini then Aquarius, Scorpio, Leo and Taurus then Capricorn, Libra, Cancer and Aries.
Libra (Odd)	:	Libra, Capricorn, Aries and Cancer then Scorpio, Aquarius, Taurus and Leo then Sagittarius, Pisces, Gemini and Virgo.
Scorpio (Even)	:	Taurus, Aquarius, Scorpio and Leo then Aries, Capricorn, Libra and Cancer then Pisces, Sagittarius, Virgo and Gemini.
Sagittarius (Odd)	:	Sagittarius, Pisces, Gemini and Virgo then Capricorn, Aries, Cancer and Libra then Aquarius, Taurus, Leo and Scorpio.

Capricorn (Even)	:	Cancer, Aries, Capricorn and Libra then Gemini, Pisces, Sagittarius and Virgo then. Taurus, Aquarius, Scorpio and Leo.
Aquarius (Odd)	:	Aquarius, Taurus, Leo and Scorpio then Pisces, Gemini, Virgo and Sagittarius then Aries, Cancer, Libra and Capricorn.
Pisces (Even)	:	Virgo, Gemini, Pisces and Sagittarius then Leo, Taurus, Aquarius and Scorpio then Cancer, Aries, Capricorn and Libra.

Table II : (Chara or Cardinal)

Rashi	Odd Mesha or Aries	Even Karka or Cancer
Order	1, 4, 7, 10	10, 7, 4, 1
	2, 5, 8, 11	9, 6, 3, 12
	3, 6, 9, 12	8, 5, 2, 11

Rashi	Odd Tula or Libra	Even Makar or Capricorn
Order	7, 10, 1, 4	4, 1, 10, 7
	8, 11, 2, 5	3, 12, 9, 6
	9, 12, 3, 6	2, 11, 8, 5

TABLE III : (Sthira or Even)

Rashi	Odd Simha or Leo	Even Vrisha or Taurus
Order	5, 8, 11, 2	8, 5, 2, 11
	6, 9, 12, 3	7, 4, 1, 10
	7, 10, 1, 4	6, 3, 12, 9

Rashi	Odd Kumbha or Aquarius	Even Vrischika or Scorpio
Order	11, 2, 5, 8	2, 11, 8, 5
	12, 3, 6, 9	1, 10, 7, 4
	10, 1, 4, 7	12, 9, 6, 3

TABLE IV : (Dwiswamhava or Mutable)

Rashi	Odd Mithuna or Gemini	Even Kanya or Virgo
Order	3, 6, 9, 12	12, 9, 6, 3
	4, 7, 10, 1	11, 8, 5, 2
1, 4, 7, 10	10, 7, 4, 1	

Rashi	Odd Dhanu or Sagittarius	Even Meena or Pisces
Order	9, 12, 3, 6	12, 9, 6, 3
	10, 1, 4, 7	11, 8, 5, 2
	11, 2, 5, 8	10, 7, 4, 1

Sub Periods

Savya Order

If the dasha order is direct, forward or clockwise, the sub-periods will follow the same order.

Apsavya Order

If the dasha order is indirect, backward or anti-clockwise, the sub-dasha will follow the same.

5

Data to be Prepared for Predictions

Follow the steps given below carefully.

Ascendant or Lagna

Make sure that the ascendant or lagna is correct. In Jaimini astrology when you are using rashi dashas if the lagna is correct but its degrees wrong, you can still predict correctly.

Jaimini Karakas

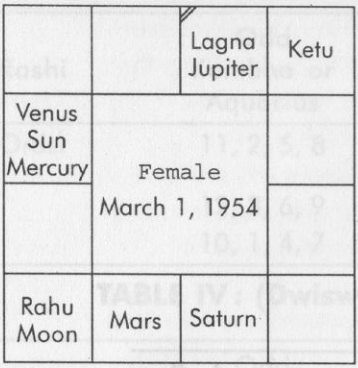
Make sure that the karakas are not affected. If there is any change in karakas the entire Jaimini astrology will become fruitless for you.

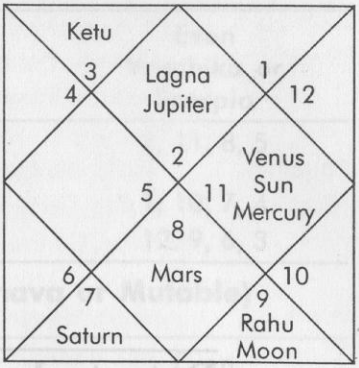
Chitrapaksha or Lahiri Ayanamsha Only

Make sure that you use only the Chitrapaksha ayanamsha. Use of any other ayanamsha will make a world of difference to karakas. It is disastrous to use degrees which affect all varga or divisional charts, all Jaimini Karakas and the Vimshottari dasha partly or in some cases very substantially.

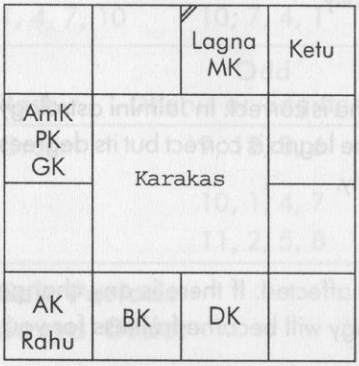
Two Charts

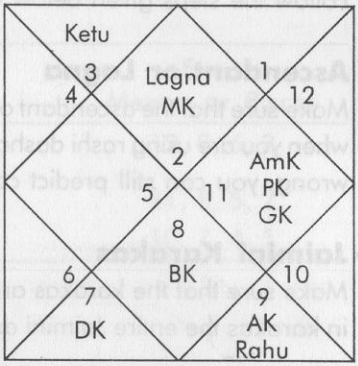
Make sure in the beginning to use two charts, for Mandook Dasha or Chara dashas, one for the horoscope with degrees and the other a small one for Karakas, with the navamsha position of darakakaraka marked out prominently along with darapada and upapada. See the following example.





Lagna	26°20'	Mars	17°19'	Venus	24°18'
Sun	16°55'	Mercury	16°25'	Saturn	16°01'
Moon	25°39'	Jupiter	23°47'	Ketu	29°53'





To What Extent To Depend On Computer ?

Both in India and in the USA I have found over-dependence on computer becoming a serious handicap for astrological concentration. Unless the habit of mental calculation is done it will never be possible to see the subtle and finer points in a horoscope. Let me give instances.

(a) In the USA someone told me the year of his birth and the degrees of his Moon. I calculated mentally and told him what dasha he must have been running in 1993 and approximately what sub-period to explain to him why what had happened to him happened. Disbelieving me he opened his computer, calculated and found that I was correct and remarked that I was faster than the computer. I told him that I could never be

faster than the computer. Some easy calculations could be done mentally. That is a normal practice in India.

(b) In Jaimini rashi dashas more than half of them can always be done very fast mentally. A computer programme of USA takes half an hour to calculate Chara dasha with sub-periods while in India it is being done by our group in less than ten minutes.

(c) The worst handicap of the computer is that many vargas together with two dashas or three dashas as has been programmed in the USA cannot be seen on the screen of the computer. I take a print out of this programme, which ofcourse is the greatest facility a computer offers, and paste it on my standard note-book. With two full pages open before me I am able to run my eyes vertically and horizontally to synthesize various factors. Indian astrology is the most developed astrological system of the world as it had to be because astrology originated in India.

(d) Once I wanted to see Jaimini aspects of three planets from three different houses on ten horoscopes. I had to open the computer and see them one by one on the screen and it took me more two and a half hour to do it. I then decided to open my different note books and keep the relevant data before me. My scrutiny was over in half an hour.

Those who think that computer can do all this are encouraging a superstition which is dangerous to scientific approach tomass of data required to be displayed simultaneously before one's eyes. There cannot be a no substitute for notebooks with horoscopes properly noted down. Different note books can be taken out and simultaneously spread on the floor for a sound research.

Till technology comes out with an overhead projector which can display on a full size wall ten horoscopes, it will never be possible to do a research of this type. Even if it were displayed on a full size wall imagine the strain on the eye in seeing all of them.

Those who want to do astrology seriously must have series of notebooks with horoscopes written down in them or pasted properly.

One of the difficulties of teaching astrology in the four trips I have undertaken till June 1995 has been that the participants neither do mental calculations nor can simultaneously interconnect one horoscope with the second, the second with the third, the third

with the fourth and then switch back to the second, jump to the third, come back to the first. I can do it very easily with the students in the Bharatiya Vidya Bhawan.

In the exercises I am now going to present in the illustrations of the Mandooka Dasha such mental exercises can be done very easily because readers will have to turn over pages backward or forward, which is what a computer will do in much longer time. Then if I refer to four horoscopes simultaneously no computer can display them all at one time.

Therefore keep a note book in which you can write down horoscopes with your observations and remarks. Keep them in the computer's memory also. But more important is to keep them in your own memory so that while walking, lying or relaxing in any other way you can meditate on a horoscope without seeing it with your naked eyes.

If you take a big white sheet of paper, draw on it ten horoscopes and see it you will understand what I am pointing out. No computer, however big its screen can do this for you.

An intelligent astrologer must know when the computer is a facility and when a very crippling liability.

Some of America's astrology software programmes are atrociously bad. May be the programme was planned by those who know very little astrology. In one case they showed a planet in Sagittarius in the birth horoscope, in Taurus in the chaturthamsa. Another programme takes half an hour to calculate the Chara dasha for only twenty years.

We face the same problem in India where different computers give different methods of astakvarga or Jaimini's padas.

6
Dasha Periods

Those who have read my book, *Predicting through Jaimini's Chara Dasha* should read that for the method of counting dasha periods but here the difference in approach should not cause any confusion. In Jaimini one must get used to the different methods of counting dasha periods. Practice makes it a mental discipline yet one keeps committing mistakes. Often I miscalculate the dasha periods when the method of another Jaimini's dashas creeps into my calculations. To avoid that I am first giving the calculation of Mandook Dasha as it should be done, then showing the difference with the Chara Dasha.

Steps To Be Followed

(a) First mark out the dasha order as you must also do in the case of Chara Dasha.

(b) Now mark out odd rashis and even rashis distinctly. Divide them in two clear groups thus:

Odd (Direct Counting)	Even (Indirect Counting)
Aries	Taurus
Gemini	Cancer
Leo	Virgo
Libra	Scorpio
Sagittarius	Capricorn
Aquarius	Pisces

(c) Count from the rashi concerned to its lord where its lord is placed, *direct in the odd rashis and indirect in the case of even rashis*. That will be the dasha period in years.

(d) There is no deduction of one year in Mandook Dasha.

Note

1. In Chara Dasha there is a standard deduction of one year in all cases except in the case of planets in their own rashis, other than Scorpio and Aquarius. Here there is no deduction.
2. A planet in its own sign or in the 12th house will give 12 years. There is no dasha period of one year in this scheme. It creates an odd situation to which I have no answer. You will have two rashis giving you periods of twelve years each. For example if Mars is in Aries it will give full twelve years to Aries and if Mars is in Pisces it will give full twelve years also for the dasha period of Aries.

   I may be committing some mistake here. If that mistake is discovered I will change the method. Till then follow this method.
3. Reverse the situation and do such counting for Scorpio. Here only the position of Mars is to be counted and Ketu ignored totally. That is again another difference from Chara Dasha.

Here the counting will be eight years for Mars in Aries nine years for Mars in Pisces.

(e) *Special Rule*: If the lord of a house in the seventh house take *Ten Years*.

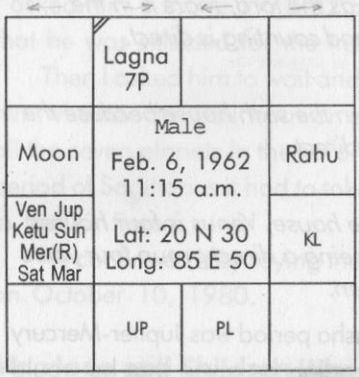
The Difference with the Chara Dasha

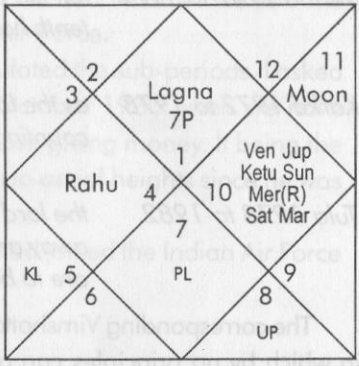
	Chara Dasha	*Mandook Dasha*
1.	Deduction : Deduct one year except when a planet is in its own house except in the case of Scorpio and Aquarius where special rules apply.	Do not make any such deduction here.
2.	When the lord of a house in the seventh house deduct one year.	When the lord of a house is in the seventh house take full ten years.

EXAMPLES

MESHA

Horoscopes will be discussed under each lagna, Mesha, Vrisha etc, covering all the twelve signs.





Lagna	23°43'	Mars	10°18'	Venus	26°01'
Sun	23°27'	Mercury (R)	22°02'	Saturn	10°39'
Moon	10°40'	Jupiter	25°36'	Rahu	24°46'

AK	Venus	PK	Moon	Upapada	Vrischik
AmK	Jupiter	GK	Saturn	Darapada	Mesha
BK	Sun	DK	Mars	Padalagna	Tula
MK	Mercury	KL	Simha		

Abbreviations

The abbreviations being used are: KL for Karakamsha lagna, DKN for the navamsha of the darakaraka, UP for Upapada, PL for Pada lagna and 7P for the pada of the 7th house.

This horoscope confused many astrologers who did not know how to make predictions with seven planets in one house and only the Moon in Aquarius. They tried the Vimshottari dasha and failed. Since most of the astrologers do not know how to handle the Vimshottari dasha also properly, they could not figure out anything out of this horoscope. The worst was not knowing Jaimini they had no way of wriggling out of the situation.

This baffling example is being given because such horoscopes put astrologers on a crucial test. It will show the need to emphasize the importance of learning other techniques.

Calculation of Mandook Dasha

Mesha 1962 to 1972	*full ten years as the lord, Mars is in the tenth house and counting is direct.*
Karka 1972 to 1978	*as the lord is in the sixth house because the counting is indirect.*
Tula 1978 to 1982	*the lord of the house, Venus is four houses away and it being a direct group four years are to be given.*

The corresponding Vimshottari dasha period was Jupiter-Mercury in which by no principles can any reading be given that he would begin to earn in this period.

Sub-Periods of Tula

The dasha order is direct and therefore all sub-periods will also be direct. Here ignore whether a rashi is odd or even.

Therefore calculate the sub-periods of Tula thus:

First the Chara Group of sub-periods of four months each since the major dasha is of four years only.

The Chara Group sub-periods

Tula	from	February	1978	to June 1978
Makar	upto	October	1978	
Mesha	upto	February	1979	
Karka	upto	June	1979	

The Sthira Group of sub-periods

Vrischika	upto	October	1979
Kumbha	upto	February	1980
Vrisha	upto	June	1980
Simha	upto	October	1980

The Dwiswabhava Group

Dhanu from October 1980 to February 1981

Employment When ?

I worked out the dashas. As soon as I reached Tula dasha I found all the seven planets aspecting the 11th house of income from Tula. I asked him if in the 1978-82 period he had income. He told me that he was selected for the Indian Air Force.

Then I asked him to wait and calculated the sub-periods. I asked him whether this was from or after October 1980 when we have all the seven planets in the second house giving money. It being the period of Sagittarius it had to take him to aerial heights since he was in the Air Force.

He confirmed it by saying that he had joined the Indian Air Force on October 10, 1980.

Marriage and Children When ?

The next dasha was of Makar whose sub-periods will have to be calculated in indirect way because it is an even rashi. The calculations are:

Makar Period of full 12 years will have one year sub-periods.

The Chara Group

Makar 1982-83 February.

Mesha 1983-84 February.

Karka 1984-85 February (from here darakaraka is in the 7th house. Tula major period is the 7th house of marriage.

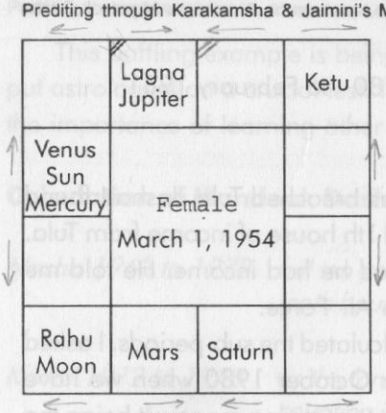
Tula 1985-86 February. Here all the planets are aspecting the 11th house and he had his first child (October 16, 1985)

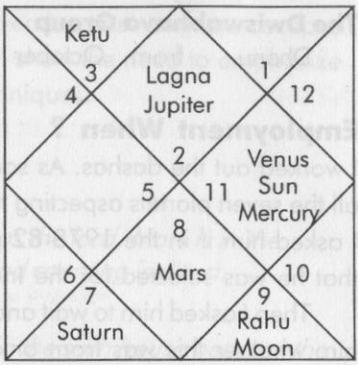
The Sthtira Group

Kumbha 1985-86 February Putrakaraka the Moon is in Kumbha. He had another child.

Special Note

In Chara Dasha all these events took place in the dasha of Mithuna which makes the picture very confusing because all the planets fall





Lagna	26°20'	Mars	17°19'	Venus	24°18'
Sun	16°55'	Mercury	16°25'	Saturn	16°01'
Moon	25°39'	Jupiter	23°47'	Rahu	29°53'

in the 8th house. In Vimshottari all the planets being in the 10th house, except the Moon and Rahu, judgement is difficult. *It is for this reason that both Parashara and Jaimini had specific dashas for specific types of horoscopes. Such was their genius.*

Now the examples are given, one for each lagna to show how easy it is to give predictions on the basis of the Mandook Dasha.

VRISHA

Remember now you come to an even rashi.

Here the dasha will start from the 7th house.

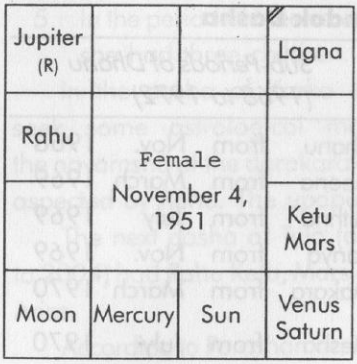
Mark these twelve in all horoscopes

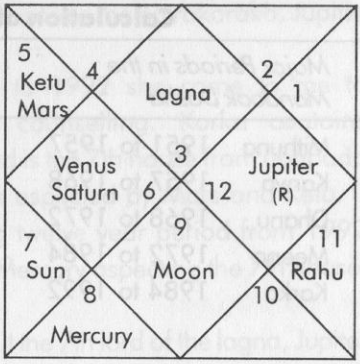
AK	Moon	PK	Sun	Padalagna	Vrischika
AMK	Venus	GK	Mercury	7P	Vrischika
BK	Jupiter	DK	Saturn	DKN	Kumbha
MK	Mars	KL	Vrischika	UP	Mithuna

Dasha Calculation

Start from the seventh house since it is an even lagna.

Vrischika 1954 to 1966 The lord of the house is in his house own house. In Mandook Dasha ignore Ketu's dual ownership





Lagna	2°21'	Mars	25°21'	Venus	1°48'
Sun	16°55'	Mercury	1°28'	Saturn	16°37'
Moon	26°09'	Jupiter (R)	12°14'	Rahu	13°18'

of Vrischika and Rahu's joint ownership of Kumbha for the purpose of dasha calculation.

Simha 1966 to 1976 note that the lord of the house is in the 7th house and so 10 years have been given, not six years as would be done in Chara Dasha. I had got stuck in this area. Once I saw the calculation of Vemuri Rammurthi Shastri, then I rectified the mistake and got my timing correctly.

Vrisha 1976 to 1980. Counting is indirect here.

Amatyakaraka Venus with the Sun gave her a big government job in the dasha of Kumbha. She was selected through the all India competetive examination for the Indian Revenue Service.

MITHUNA
(Odd Rashi)

AK	Moon	PK	Jupiter	PL	Mesha
AmK	Mars	GK	Venus	7P	Mithuna
BK	Sun	DK	Mercury	DKN	Karka
MK	Saturn	KL	Vrischika	UP	Makara

Calculation of Mandok Dasha

Major Periods in the Mandook Dasha		*Sub-Periods of Dhanu (1968 to 1972)*			
Mithuna	1951 to 1957	Dhanu	from	Nov.	1968
Kanya	1957 to 1968	Meena	from	March	1969
Dhanu	1968 to 1972	Mithna	from	July	1969
Meena	1972 to 1984	Kanya	from	Nov.	1969
Karka	1984 to 1992	Makara	from	March	1970
		Mesha	from	July	1970
		Karka	from	Nov.	1970
		Tula	from	March	1971
		Kumbha	from	July	1971
		Vrisha	from	Nov.	1972
		Simha	from	March	1972
		Vrischika	from	July	1972
			ends on	Nov.	1972

She was married in October 1972 in the major period of Dhanu which is the 7th house of the horoscope.

The marriage took place in the sub-period of Vrischik which contains the darakaraka, Mercury.

Analysis of Marital Life

Many parameters should be applied first in the birth horoscope and then other, manifold ones, can be brought into use.

1. Here the the 7th lord, Jupiter is under the Parashari aspects of Saturn and Mars. Being retrograde, such a 7th lord does not give its promised good results.
2. From the birth lagna the darakaraka is in the 6th house and in the 12th house from the Atmakaraka.
3. From the Upapada, Makar the 2nd house has Rahu aspected by the Sun.
4. In the navamsha the position is better with the Atmakaraka and the navamsha of darakaraka being in trines, aspecting each other mutually. But Ketu with the darakaraka aspected by Saturn is not a happy situation.

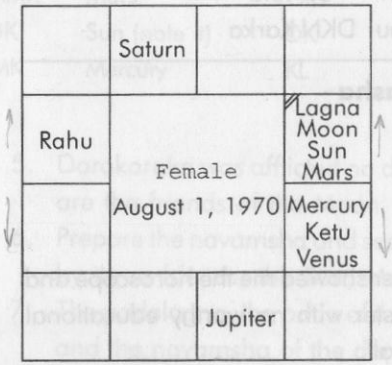
5. In the period of Meena which contains the putrakaraka, Jupiter she had three children.

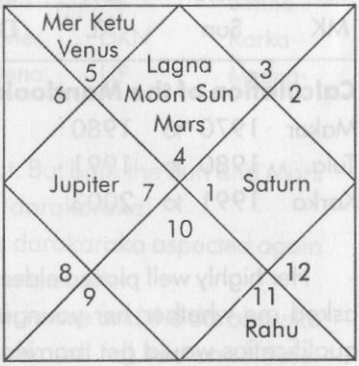
In the dasha of Karka 1984 to 1992 she came to me to seek some astrological marital counselling. Karka contains the navamsha of the darakaraka and is the 7th house from upapada aspected by Rahu. The upapada is aspected by Mars and Ketu.

The next dasha of Tula (a long twelve year period from 1992 to 2004) had Rahu Ketu, Mars and Mercury aspecting the 7th house, Aries.

According to Parashari aspect But the 7th lord of the lagna, Jupiter aspected by Saturn and Mars becomes, I said, "separate but not divorced".

"Yes. Have been away from him since 1989. Do not want to divorce."





Lagna	4°28'	Mars	15°23'	Venus	28°8'
Sun	14°53'	Mercury	7°27'	Saturn	29°19'
Moon	1°18'	Jupiter	4°46'	Rahu	9°26'

What Mantra

Next time when she came she asked me to prescribe a mantra.

From the Karakamsha (Vrischika) there is the Sun in the 12th house.

From the navamsha of the Amatyakaraka Mars, Ketu and Rahu aspect the 6th house.

Both indicated a mantra of Lord Shiva and Lord Kartikeya, the son of Lord Shiva.

She did it for some months and came and told me that her husband had agreed to meet the entire cost of education of the children, which was an enormous amount but not live with her. She too never wanted to live with him. In Vimshottari it was the period of Rahu and Moon. As the second lord, the Moon in the 7th house had to give her money from her husband.

Karka
(Even Lagna)

Mark these twelve in all horoscopes

AK	Saturn	PK	Mercury	PL Karka
AmK	Venus	GK	Jupiter	7P Karka
BK	Mars	DK	Moon	UP Tula
MK	Sun	KL	Dhanu	DKN Karka

Calculation of the Mandook Dasha

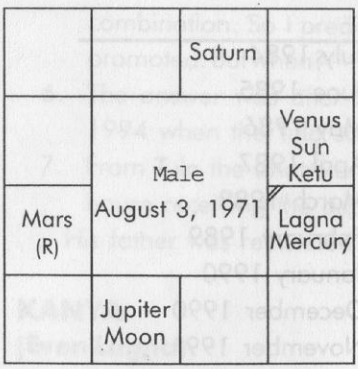
10 Makar 1970 to 1980
11 Tula 1980 to 1991
12 Karka 1991 to 2003

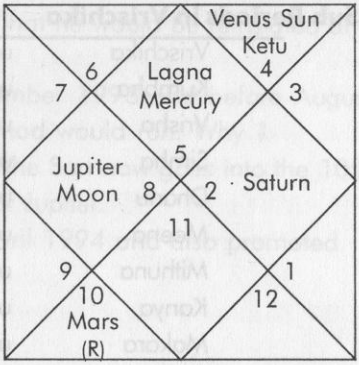
Her highly well placed elder sister showed me the horoscope and asked me whether her younger sister with no worthy educational qualificatios would get married at all.

The question was put on May 21, 1992.

Analysis of the horoscope

1. The 7th lord Saturn receiving the aspect of Jupiter and Saturn himself aspecting it, promised marriage.
2. She would marry into a prosperous family and bring considerable luck to her husband.
3. Upapada in Tula associated with Jupiter and aspected by two benefics, Venus and Mercury and Ketu promised domestic comforts increasing after her marriage. Again there was no denial.
4. The 7th house from Upapada had Saturn aspected by Rahu but also by Venus and Mercury.





Lagna	29°25'	Mars (R)	25°23'	Venus	9°57'
Sun	16°42'	Mercury	13°22'	Saturn	11°08'
Moon	29°22'	Jupiter	3°16'	Rahu	20°58'

AK	Moon	PK	Saturn	PL	Mithuna
AmK	Mars	GK	Venus	7P	Simha
BK	Sun (note it)	DK	Jupiter	DKN	Karka
MK	Mercury	KL	Meena	UP	Meena

5. Darakaraka was afflicted no doubt. But both the Sun and Mars are the friends of the Moon, the darakaraka.
6. Prepare the navamsha and see the darakaraka aspected again by three friends, the Sun, Mars and Jupiter.
7. The padalagna, the pada of the 7th house and the darakaraka and the navamsha of the darakaraka all fell into one house.

The dasha now begun was of Karka where all these three were present.

After Karka-Karka 1991-92 will come Karka-Mesha which was 7th from the Upapada and Jupiter. The marriage would be performed happily.

She was married into a prosperous family in February 1993.

SIMHA

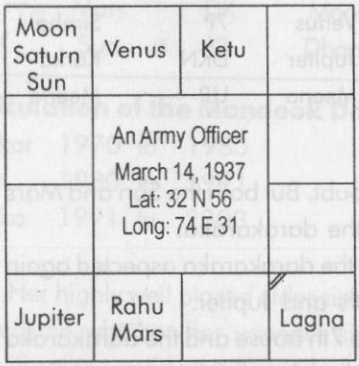
The fact of interconnected destinies I always stress becomes clearly visible here. First see the Mandook Dasha calculation.

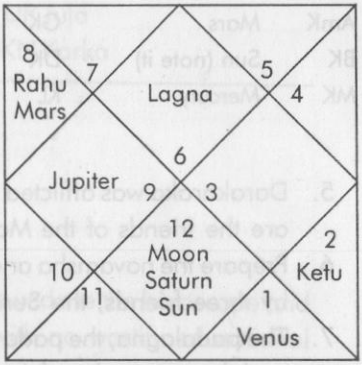
Simha 1971 to 1983

Vrischika 1983 to 1994

Sub Periods in Vrischika

Vrischika	upto July 1984
Kumbha	upto June 1985
Vrisha	upto May 1986
Simha	upto April 1987
Dhanu	upto March 1988
Meena	upto February 1989
Mithuna	upto January 1990
Kanya	upto December 1990
Makara	upto November 1991
Mesha	upto October 1992
Karka	upto September 1993
Tula	upto August 1994





Lagna	??°??'	Mars	7°30'	Venus	5°50'
Sun	0°04'	Mercury	20°50'	Saturn	2°04'
Moon	24°39'	Jupiter	28°50'	Rahu	26°30'

1. Notice the afflicted 9th house from Vrischika with the Sun who is also the bhatrikaraka, becoming father doubly, first as a natural significator then as Jaimini's karaka for father.
2. Notice the conjunction of Ketu and the gnathikaraka, Venus with the Sun.
3. Notice the aspect of Saturn on all these from Vrisha.
4. In Vrischika dasha his father was suspended from service in a very big job.
5. But there is the protective aspect of Jupiter also falling on this

combination. So I predicted that he would be reinstated and promoted. But when?

6. The answer was after September 1993 and before August 1994 when the Tula sub-period would run. Why ?
7. From Tula the bhatrikaraka, the Sun now goes into the 10th house receiving the aspect of Jupiter.

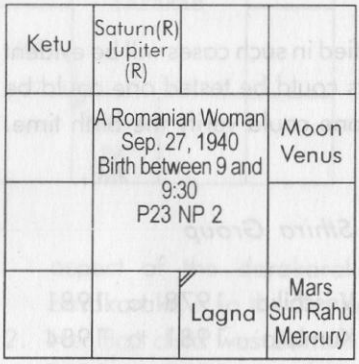
His father was reinstated in April 1994 and also promoted.

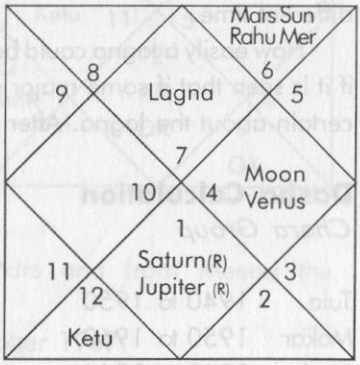
KANYA
(Even Lagna)

Mark these twelve in all horoscopes

AK	Jupiter	PK	Venus	Pada	(?)
AmK	Moon	GK	Saturn	7P	(?)
BK	Mercury	DK	Sun	DKN	Karka
MK	Mars	KL	Dhanu	UP	(?)

Fix tentatively Kanya lagna because the incidents he gave are as follows:





Lagna		Mars	1°38'	Venus	26°21'
Sun	10°59'	Mercury	27°50'	Saturn (R)	21°01'
Moon	12°40'	Jupiter (R)	21°48'	Rahu	17°57'

AK	Mercury	PK	Moon	PL	Mesha
AmK	Venus	GK	Sun	7P	Kumbha
BK	Jupiter	DK	Mars	UP	Kanya
MK	Saturn	KL	Kanya	DKN	Makara

1. Selected for the Defence Services in 1956
2. Was married in April 1961.
3. Had a son in August 1962.
4. Had another son in September 1963.
5. His father died in 1976.
6. Was promoted as a brigadier in 1980.
7. Was given *Keerti Chakra* (an honour for army officers) in April 1982.
8. Became a Major General in January 1988.

Assuming Kanya to be the lagna test these events through the Mandook Dasha.

TULA
(Odd Lagna)

She had a crucial question to ask about her husband in 1991.

Her birth time was between 9 and 9-30 A.M. I calculated that the lagna should be Tula but being uncertain about birth time I decided that I could work with Jaimini's dashas since the Karakas were not getting though the degrees of the Lagna would be different for different time.

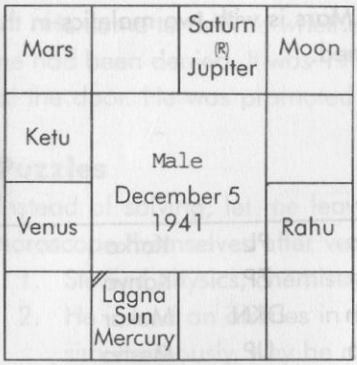
How easily a lagna could be verified in such cases will be evident if it is seen that if some major events could be tested one could be certain about the lagna. After that one could verify the birth time.

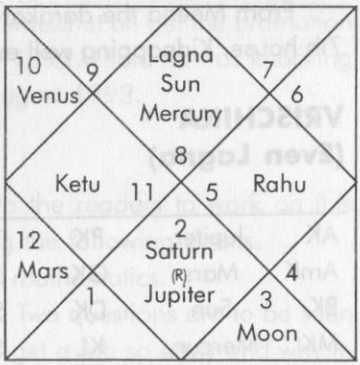
Dasha Calculation

Chara Group		*Sthira Group*	
Tula	1940 to 1950	Vrischika	1978 to 1981
Makar	1950 to 1960	Kumbha	1981 to 1984
Mesha	1960 to 1966	Vrisha	1984 to 1995
Karka	1966 to 1978		

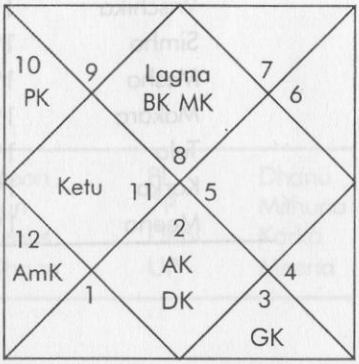
Verification of Events

1. She gave her date of marriage as October 16, 1965
   It is Mesha Dasha, the 7th house of marriage. At the rate of six months each you reach Dhanu and Meena from September 1965 to September 1966. From Dhanu the 7th house has the





Lagna	21°40'	Mars	21°44'	Venus	6°8'
Sun	19°29'	Mercury	10°09'	Saturn (R)	00°39'
Moon	2°38'	Jupiter	23°49'	Ketu	25°37'



aspect of the darakaraka, Mars and from Meena the darakaraka is in the 7th house.

2. Her first child was born in October 1967.
   It is the period of Karka which contains her putrakaraka. It is a full twelve year period. She conceived in 1966-67 in Karka-Karka.
3. Her second child was born in August 1970.
   It was Karka-Mesha. The 11th house from Mesha receives the aspect of the putrakaraka, the Moon.
4. Her husband was kidnapped on October 9, 1991.
   It was Vrisha (the 8th from the lagna) and Meena period.

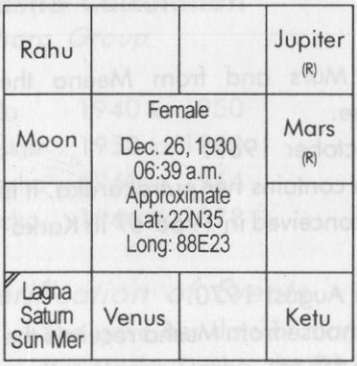
From Meena the darakaraka, Mars is with two malefics in the 7th house. Kidnapping well explained.

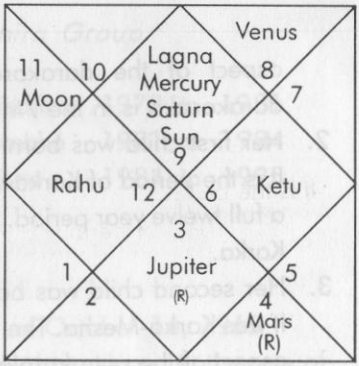
VRISCHIKA
(Even Lagna)

AK	Jupiter	PK	Venus	PL	Karka
AmK	Mars	GK	Moon	7P	Kanya
BK	Sun	DK	Saturn	DKN	Makar
MK	Mercury	KL	Simha	UP	Mesha

Calculation of Mandook Dasha

Vrisha	1941	to	1946
Kumbha	1946	to	1950
Vrischika	1950	to	1959
Simha	1959	to	1963
Mesha	1963	to	1975
Makara	1975	to	1984
Tula	1984	to	1988
Karka	1988	to	1990
Meena	1990	to	2001





Lagna	10°02'	Mars (R)	23°33'	Venus	2°11'
Sun	10°38'	Mercury	29°03'	Saturn	20°07'
Moon		Jupiter (R)	24°08'	Rahu	27°33'

He came to ask me whether he would at all get the promotion he had been denied. It was 1991 or 1992. I said he was knocking at the door. He was promoted in August 1993.

Puzzles

Instead of solving, let me leave it to the readers to work on this horoscope themselves after veryfying the following events.

1. Studied physics, chemistry and mathematics.
2. He joined an airlines in 1961. Two questions are to be seen simultaneously, why he did he get a job so early and why in the airlines ?
3. In 1967-68 his marriage was fixed and performed.
4. He had four children in ten years after his marriage.
5. From 1989-90 his promotions were blocked but he got it in August 1993.

DHANU
(Odd Lagna)

AK	Mercury	PK	Moon	PL	Dhanu
AmK	Jupiter	GK	Sun	7P	Mithuna
BK	Mars	DK	Venus	DKN	Karka
MK	Saturn	KL	Dhanu	UP	Meena

Mandook Dasha (Odd)

Dwiswabhava Group	*Chara Group*	*Sthira Group*
Dhanu 1930 to 1940	Makara 1970 to 1972	Kumbha 1984 to 1995
Meena 1940 to 1950	Mesha 1972 to 1976	
Mithuna 1950 to 1960	Karka 1976 to 1982	
Kanya 1960 to 1970	Tula 1982 to 1984	

Relevant Sub Periods

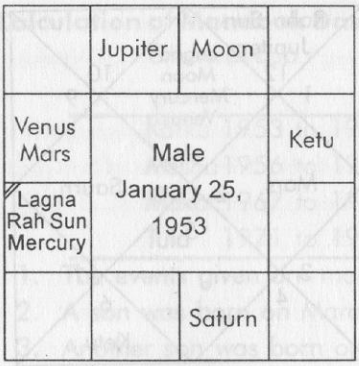
Meena	*Mithuna*	*Kumbha*
(Dec.1940 to Dec. 1950)	(Dec.1950 to Dec.1960	(Dec.1984 to Dec.1995)
Meena upto Oct. 1941	Mithuna upto Oct.1951	Kumbha upto Nov. 1985
Mithuna to Aug 1942	Kanya upto Aug.1952	Vrisha upto Oct.1986
Kanya to June 1943	Dhanu upto Jun 1953	Simha upto Sep. 1987

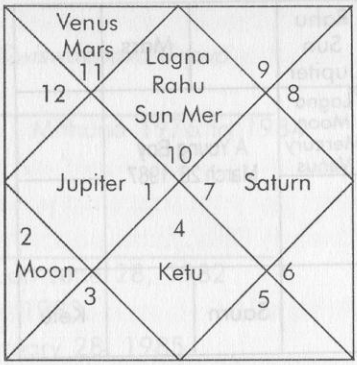
Dhanu to Apr 1944	Meena upto Apr 1954	Vrisch. upto Aug.1988
	Karka upto Feb 1955	Meena upto July 1989
		Mithuna upto June 1990
		Kanya upto May 1991
		Dhanu upto April 1992

I had known her for 47 years. I could have traced many events of her life through the Mandook Dasha. But I am tracing only some events to show how validly this dasha works.

Her father was eminent Hindi journalist, a great Sanskrit scholar with good knowledge of astrology. He had prepared the horoscope of all his children. Sixty years later that note-book in which he had prepared all the horoscope was traced. Some details had faded out and the papers were torn at many places. Dhanu lagna with the planetary position was clear. The ishta ghati in which the birth time was recorded in the traditional Hindu way was almost indecipherable. It looked like 59 ghatis and 35 palas. I decided to adopt approximate Vimshottari Dasha balance and concentrate more on Jaimini dashas in which if Karakas' accuracy is not affected, one can proceed to give correct predictions.

1. Her mother died in 1943 in the major period of Meena and the sub-period of Dhanu which contains the Matrikaraka, Saturn. As it is the heavily afflicted 4th house and the afflicted by retrograde Mars and also retrograde Saturn had to prove bad for her mother who died in the Vimshottari dasha of the 4th lord Jupiter and perhaps the sub-period of Venus.
2. Her father died in 1968 in the perio of Kanya and the sub-period of Karka which contains her Bhatrikaraka, Mars.
3. She was married in the dasha of Mithuna which is the 7th house from her birth horoscope and contains the pada of the 7th. It was in 1954 when the sub-period of Karka was running that her marriage was finalised. Karka contains the navamsha of the darakaraka.
4. Her married life was disastrous. She was childless. She had very fine literary skill and artistic expression. From Karakamsha both her 5th house and the 5th lord receive the aspects of the Moon and Venus.





Lagna	18°30'	Mars	20°06'	Venus	28°18'
Sun	11°31'	Mercury	5°30'	Saturn	3°59'
Moon	16°20'	Jupiter	18°26'	Rahu	19°15'

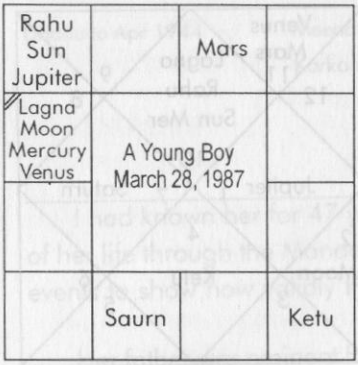
In the period of Tula the afflicted 3rd house gave her acute arthritis which almost immobilised her. Yet she dragged herself to my house sometimes. Her scholarly analysis of India's social problems were scintillating.

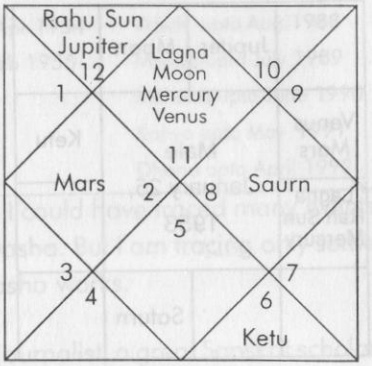
The middle part of her Kumbha period in Jaimini's Mandook dasha coincided with the Vimshottari dasha of Ketu aspected by Saturn, the killing second lord. The Moon in Kumbha is aspected by Mars who would qualify to be Brahma.

In Chara Dasha it was the period of Meena aspected by so many planets including a heavily afflicted and retrograde Atmakaraka, Mercury.

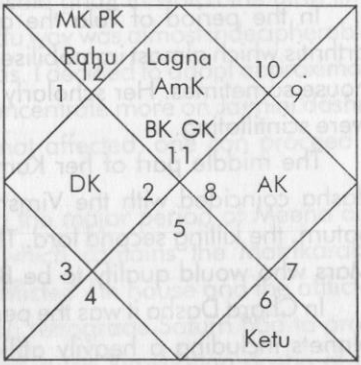
I knew that she would not live long. She had suffered cheerfully the fate of a deserted orthodox Hindu wife who could not seek the protection of either the society or the law of the land. Her noble brother could have moved the high and mighty of the land to get justice for her daughter. But as a wise man he told her, perhaps, that if this was done, the unexpired Karma would manifest in some other form of suffering.

Her nobles brothers and their wives did their very best for her. In 1991 when I was asked what I had seen in her horoscope I told her brothers and their wives to be prepared for the worst. Brave lady, she was. Even in her dying moments she was in literary moods. She died in the middle of 1992 when her *sadhe-sati* had prepared her





Lagna	10°40'	Mars	0°13'	Venus	5°31'
Sun	13°06'	Mercury	15°22'	Saturn	27°29'
Moon	23°21'	Jupiter	12°26'	Rahu	17°49'



to reconcile to her death. It was also the 5th dasha in the Vimshottari.

MAKAR
(Even Lagna)

AK	Venus	PK	Sun	PL	Karka
AmK	Mars	GK	Mercury	7P	Meena
BK	Jupiter	DK	Saturn	DKN	Vrischika
MK	Moon	KL	Mithuna	UP	Simha

Calculation of Mandook Dasha

Chara Group		*Dwiswabhava Group*	
Karka	1953 to 1956	Mithuna	1976 to 1984
Mesha	1956 to 1967		
Makar	1967 to 1971		
Tula	1971 to 1976		

1. The events given are married on June 28, 1982
2. A son was born on March 31, 1983.
3. Another son was born on February 28, 1985.
4. He has studied languages.
5. He is a government servant which job he must have got, let it be presumed, between the ages of 21 and 25 years.

He never met me and took no prediction. This horoscope should be verified in various ways.

KUMBHA
(Odd Lagna)

AK	Saturn	PK	Jupiter	PL	Simha
AmK	Moon	GK	Venus	7P	Tula
BK	Mercury	DK	Mars	DKN	Makar
MK	Sun	KL	Meena	UP	Kanya

Calculation of the Mandook Dasha

Kumbha 1987 to 1997

Sub periods of Kumbha

Sthira Group

Kumbha	March 1987 to January 1988	
Vrisha	upto	November 1988
Simha	upto	September 1989
Vrischika	upto	July 1990

Dwiswabhava Group

Meena	upto	May 1991
Mithuna	upto	March 1992

In the Vimshottari dasha he was running Jupiter-Ketu in August 1991.

In the Chara Dasha he was running Kumbha-Karka till October 1991.

The horoscope of the boy was given in August 1991 and was told that he had gone with his parents to Kathmandu in a bus and after that what happened was not known. The boy was sent to his home in Delhi.

Analysis

Vimshottari Dasha

Look at the Vimshottari dasha. It is the dasha of Jupiter the second lord in the second totally combust. The sub-period is that of Ketu in the eighth house.

1. Jupiter is also in the second house from Venus the 4th and the 9th lord, representing both parents. He is second from the Moon representing the mother. .
2. Ketu is in the 8th house from the lagna, the Moon. But he is in the 7th from the mahadasha lord and in the 8th house from the lagna: Remember the simple Parashara principle of the mutual positions of the mahadasha and the antardasha lords for interpretation.
3. Mars in the 4th house aspected by Saturn. Mars, as the 3rd lord is the longevity of parents.
4. Mars is in the 4th house from the Moon and the 3rd house from the Sun, the father.

A terrible accident must have taken place in which somethig fatal could have happened to the parents.

Chara Dasha

It was the Kumbha period which is always good for charities, pilgrimages and holy deeds. Kumbha has Bhatrikaraka, representing the father with the Gnathikaraka, the lord of accidents as discussed in my book, "Predicting Through Jaimini's Chara Dasha". There is also the Moon, representing the mother.

From Karka they fall into the 8th house of the worst tragedy.

The sub-period was of Karka. The bus might have fallen into water which is not an unknown occurence in the Himalayan in India.

Mandook Dasha

It was the dasha of Kumbha. What has been said about the Chara Dasha applies here too.

But the sub-period is that of Mithuna which is 8th from the Atmakaraka, Saturn. The fatality is clear.

From here the 8th house receives the aspects of both Saturn and Mars.

Affliction to the 9th house where Gnathikaraka is present with the Moon is a clear explanation for the death of both parents.

Then I did other techniques and said that the parents must have met the worst of accidents. They may not be surviving. It was in August 1991. The boy has been sent home. The concerned state government has not yet announced to the other passengers in that bus. They have not been declared dead yet. (August 1995)

Note : Predictions about the death of anyone should not be made unless it is cross-checked through other dashas and preferably through ashtakavarga. Among Jaimini's dashas there are enough indications about such events. But as P.S. Sastri says in his book, *"..... all this clearly shows how difficult it is to apply Jaimini's principles if one is not taught by a competent teacher who has imbibed this oral tradition." (p.171)*

Who Represents Which Parents?

We see in the dasha of Kumbha both the Venus and the Moon in it. It is significant to know who represents which parents.

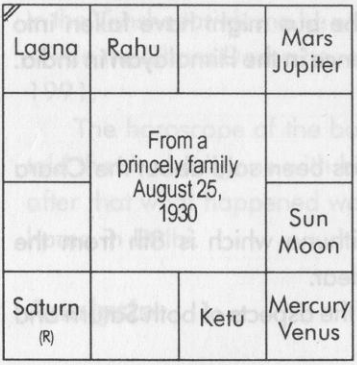
According to Jaimini:

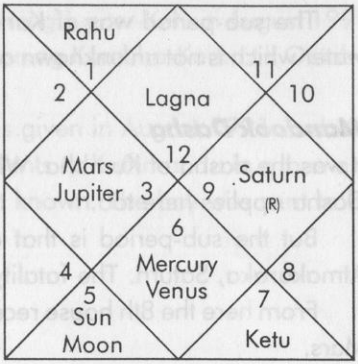
(a) The stronger between the Sun and Venus represents the father.

(b) The stronger between the Moon and Mars represents the mother.

The strength has to be decided according to a method given by Jaimini in which the actual strength of a planet and a rashi can be quantified. I have taught it to successive batches of students.

Even without that we could apply another principle of Varahamihira:





Lagna	27°05'	Mars	5°14'	Venus	24°6'
Sun	8°42'	Mercury	5°55'	Saturn (R)	12°34'
Moon	29°57'	Jupiter	19°47'	Rahu	3°27'

If the birth is during daytime, the Sun represents the father. If at night, Saturn (some say the Moon as does P.S. Sastry does in his book (p.170).

In the case of the mother Varahamihira says that in a day birth Venus represents the mother and in a night birth it is the Moon (some say Saturn).

Resolving the controversy

I have a workable solution for this problem in Jaimini astrology.

(a) Take the Bhatrikaraka and the Sun for father.
(b) Take the Matrikaraka and the Moon for the mother.
(c) Keep the mind open and see the roles of Saturn and Mars also.
(d) Finally see the affliction to these. In the scheme of such affliction Rahu always has a crucial role is what I have found. Next to Rahu the role of the Gnathikaraka cannot be overlooked.

In the present case, it is night birth and one may proceed to apply the principles of Varahamihira. But in Jaimini let us follow the principles laid down by him.

Here the Bhatrikaraka, Mercury is with the Gnathikaraka in the lagna whose rashi dasha was running both in the Mandook and Chara dashas. The Moon representing the mother is similarly with the

Gnathikaraka. Here the Moon is stronger being with more planets and higher degrees than Mars.

The Sun in this horoscope is the natural significator of father but as a Jaimini karaka is the mother being the matrikaraka. The affliction of Rahu is there.

The rashi dasha was to prove fatal for parents in both the Chara and Mandook dashas. Which sub-period is also not controversial here as in Chara dasha both were in the 8th from the Karka sub-period. In the Mandook Dasha was the sub-period of Mithuna, a trinal house which is again according to the princples of Jaimini.

Meena
(Even Lagna)

AK	Moo	PK	Sun	PL	Kanya
AmK	Venus	GK	Mercury	7P	Kanya
BK	Jupiter	DK	Mars	DKN	Vrischika
MK	Saturn	KL	Dhanu	UP	Tula

Calculation of the Mandook Dasha

Dwiswabhava Group	*Sthira Group*
Kanya 1932 to 1942	Simha 1966 to 1978
Mithuna 1942 to 1946	Vrisha 1978 to 1987
Meena 1946 to 1956	Kumbha 1987 to 1998
Dhanu 1956 to 1966	

Events

1. June 2nd 1949 married in the dasha of Meena which is 7th from the pada of the seventh and is along one-seven axis.
2. Between 1950 and 1956 had two sons in the same dasha.
3. His father died in November 1972.
4. His elder brother was shot dead in March 1982.
5. His mother died in December 1984.
6. Was an important political personality, he died in early nineties.

Try both Jaimini's Chara and Mandook dashas and trace out these events.

SECTION III

Enlarged Portraits

1. CHARAN SINGH
(ex-prime minister of India)
(December 1902-May 1987)

2. RAJIV GANDHI
(ex-prime minister of India)
(August 1944 to May 1991)

3. K.N. Rao
(October 12, 1931)
(Alive at the time of writing)

Enlarged Portraits

CHARAN SINGH
(ex-prime minister of India)
(December 1902-May 1987)

It should be remembered that all rashi dashas of Jaimini are meant to have a quick and clear view of the trends of events and tendencies of a particular dasha. To make predictions one will have to work in greater details always. How the Mandook Dasha gives such a quick view from the bare horoscope, the karakas and the calculated dashas is what is being shown by looking at some horoscopes of well known personalities whose life events are well known to us.

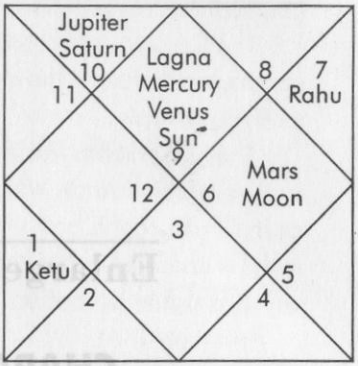
The first horoscope being taken up is that of Charan Singh who was the Indian Prime Minister for only six months between July and December 1979 in most unusual circumstances.

I had given him two major predictions in 1978. In 1979 when he was the prime minister he gave me some personal details of his life which can be tested through the MD.

He did not know his birth details. It was first discovered through a Bhrigu Samhita and later Hardeo Sharma Trivedi corrected it and gave him the birth time which is being used here. There are two differences in the horoscope used by me in 1979 and this one. The first is that Rahu is in Libra and the second, the degrees of the lagna are 14-32. As has been stressed already, in Jaimini one can manage with wrong degrees of lagna if the lagna is not wrong. But the karakas should not be affected in any case.

First see the horoscope:

	Ketu		
	Charan Singh Dec. 23, 1902 07:23 a.m. Near Meerut		
Jupiter Saturn			
Lagna Mercury Venus Sun		Rahu	Mars Moon



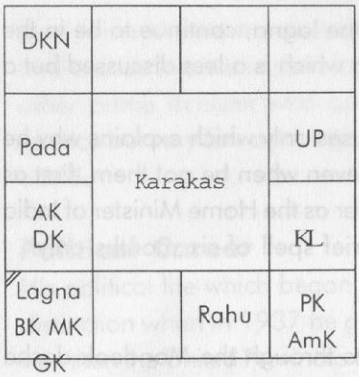
Lagna	14°32'	Mars	08°48'	Venus	13°37'
Sun	07°49'	Mercury	13°49'	Saturn	04°06'
Moon	22°43'	Jupiter	23°59'	Ketu	00°23'

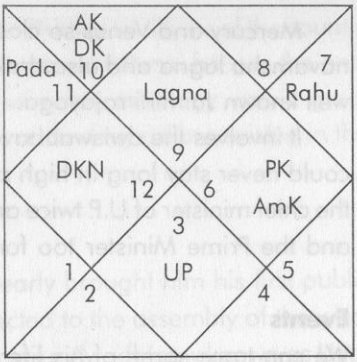
AK	Jupiter	PK	Mars	Pada lagna	Kumbha	Kumbha
AmK	Moon	GK	Sun	7P	Mithuna	
BK	Mercury	DK	Saturn	DKN	Kumbha	
MK	Venus	KL	Simha	UP	Karaka	

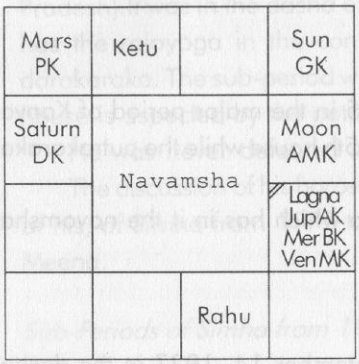
Calculation of Mandook Dasha

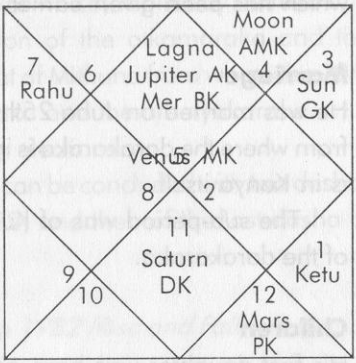
Dwiswabhava Group		*Sthira Group*	
Dhanu	1902 to 1904	Kumbha	1959 to 1971
Meena	1904 to 1907	Vrisha	1971 to 1977
Mithuna	1907 to 1917	Simha	1977 to 1982
Kanya	1917 to 1927	Vrischika	1982 to 1985

Chara Group		*Second Cycle* (Dwi. Group)*	
Makar	1927 to 1939	Dhanu	1985 to 1987
Mesha	1939 to 1945	Meena	1986 to 1989
Karka	1945 to 1956	*End of a cyle is not indicative	
Tula	1956 to 1959	of the end of life span.	









Rajayogas of Jaimini

The rajayogas of Jaimini present in the horoscope are in the 10th house from the lagna where PK and Amk form an excellent combination because these are aspected by Venus. The Moon-Venus aspect on the 10th house was the reason for his rise in life.

The combination of the the atmakaraka, Jupiter with the darakaraka, Saturn in the second is again a classical Jaimini rajayoga.

In the navamsha the only rajayoga which survives is the aspectof the amatyakaraka on the darakaraka. What must be noticed here is that in the navamsha the aspect of the amatyakaraka on the 10th house from theKarakamsha in Leo. More important is the association with the karakamsha in Leo of Mercury and Venus both benefics, Venus also being the governmental power in the royal sign of Leo. Here I am not making use of the other lagnas of Jaimini to test it further.

Mercury and Venus so close to the lagna, continue to be in the navamsha lagna and also drekkana which is a less discussed but a well known Jaimini rajayoga.

It involves the dwiswabhava houses only which explains why he could never stay long in high posts even when he got them, first as the chief minister of U.P. twice and later as the Home Minister of India and the Prime Minister too for a brief spell of six months only.

Events

We can trace some of his life events through the Mandook dasha which has been given earlier.

Marriage

He was married on June 25th 1925 in the major period of Kanya from where the darakaraka is in the 5th house while the putrakaraka is in Kanya itself.

The sub-period was of Kumbha which has in it the navamsha of the darakaraka.

Children

His first daughter was born on September 14, 1927 in the dasha of Kanya which has his putrakaraka in it and the sub-period of Simha from where the putrakaraka is aspecting the 5th house from where the Putrakaraka is aspecting his fifth house.

The only surviving son was born May 21, 1936 in the dasha of Makar from where the putrakaraka is in the 9th house. The sub-periods were of Vrischika from where the putrakaraka aspects 5th house and later when the son was born it was the Meena sub period which is aspected by the putrakaraka.

Education

His education was mainly in the dasha of Kanya,the 10th house fromthe birth lagna. From Kanya both Jupiter and Saturn in the 5th gave him a degree in law, though it was politics that sbsorbed him more later than legal practice.

The karakamsha of the birth horoscope is also aspected by Saturn and Jupiter confirming his education in law. Jupiter is the 5th lord from the karakamsha. In the swamsha Jupiter, Mercury and Venus

gave him interest in the classical and orthodox traditions of the country and a deep interest in astrology. Like Morarji Desai he was the only other prime minister who openly said that astrology was a great science but very few astrologers of outstanding calibre existed in the world.

Political Career

His political life which began very early brought him his first public distinction when in 1937 he got elected to the assembly of the what was then the United Provinces of Agra aur Awadh(now known as Uttar Pradesh).It was in the dasha of Makar which,as already pointed out, has the rajayoga in the conjunction of the atkamaraka and the darakaraka. The sub-period was that of Mithuna from where the 10th house is aspected by the putrakaraka and the amatyakaraka.

He was never defeated in any elections.

The discussion of his horoscope can be concluded with two dashas of his, of Simha from 1977 to 1982, and then of the last dasha of Meena.

Sub-Periods of Simha from 1977 to 1982 (Rise and Fall)

Simha	upto	May 1978
Vrishchika	upto	October 1978
Kumbha	upto	March 1979
Vrisha	upto	August1979
Kanya	upto	January 1980
Dhanu	upto	Junuary 1980
Meena	upto	November 1980
Mithuna	upto	April 1981

In Vrisha-Makar he fought elections and came to central politics. He was released from the jail where he was lodged during the emergency of 1975 of the Indira Government. In Makar there is a rajayoga.

In the Simha period he rose to the highest position of his life and fell to never arise again. It is classical Jaimini astrology about the Simha and Dhanu periods, the periods of fall as is well-known. A fall must be preceded by a rise. These periods are the periods of rise.

We can see some of the important sub-periods of this dasha.

But first of all it must be seen that from Simha which is also the karakamsha,the 10th house receives the aspects of Saturn and Jupiter, the rajayoga producers and the 11th house receives the aspects of the Moon and Mars, the other rajayoga producers along with those of the Sun, Mercury and Venus on the 11th house of achievement.

He became the Home Minister but had nurtured a grudge against the other leaders of the Janata Party who had not made him the prime minister.

He intrigued against his own prime minister and the party or the coalition of parties which had then formed the government. He had to be dropped. In happened in the sub-period of Vrishikawhich represents adverssity from where the rajayoga falls in the 3rd house of change.

But he had to be taken back into Morarji's cabinet in the sub-period of Kumbha from where the 8th house has the brilliant rajayogas. All this happened in a surprising was which is what the 8th does. The 10th house has the aspects of Saturn and Jupiter giving him a rajayoga.

In the next sub-period of Vrisha, with the 8th house having the Sun, Mercury and Venus and receiving the aspects of the amatyakaraka and the putrakaraka and the 11th house having all these aspects he became the prime minister for a brief period of six months. The 8th house being the house of intrigues he came to power and there is a rajayoga in the 9th house which is also the house of priministership, along with the 5th house.

He was out of power in the sub-period of Dhanua the rashi of fall also.

Dhanu Period (1985 to 1987)

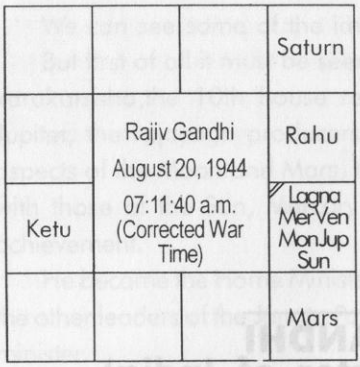
Dhanu was is the rashi of sickness also and he died in May 1987 in the Kumbha sub-period from where the atmakaraka is in the 12th house.

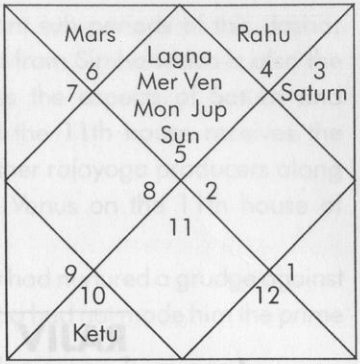
RAJIV GANDHI
(ex-prime minister of India)
(August 1944 to May 1991)

Rajiv Gandhi was the third prime minister of India from the same family of the Nehru-Gandhi lineage which has acquired a royal-dynasty like status in the history of independent India. It is well known that his mother, Indira Gandhi, also the prime minister of India had never thought him to be cut out for politics as he was too gentlemanly to be a politician unlike his younger brother Sanjay Gandhi who died an untimely death in June, 1980.

The *Astrological Magazine* edited by Dr.Raman created good deal of confusion by insisting from 1984 to 1991 that the lagna of Rajiv Gandhi was Kanya. Then suddenly the magazine switched over to Simha lagna in 1991 without any apologies to its readers. In the 1984 horoscope of Rajiv Gandhi based on 9-11 a.m. war-time as the birth time, Mercury the atmakaraka was shown in Simha. It was based on the Chitrapaksha ayanamsha or Lahiri's. Then in 1991 when the horoscope was discussed on basis of 8-11 a.m. wartime, Mercury the Atmakaraka was shown in Kanya. The status of Mercury was reduced drastically from that of the Atmakaraka to the darakaraka. All such confusion arises when horoscopes are not rectified and no cross check is done through Jaimini astrology.

The enigma inherent in these two horoscopes was that while at 9-22 a.m. Mercury was shown in Simha in 1984, it was changed to 8-11 wartime a.m., one hour before in Kanya in 1991.





Lagna	14°46'	Mars	1°12'	Venus	18°39'
Sun	03°50'	Mercury	28°34'	Saturn	14°13'
Moon	17°30'	Jupiter	12°12'	Ketu	4°25'

The birth time of Rajiv Gandhi is 7-11-40 a.m. corrected war time. The horoscope cast on the basis of the Chitrapaksha ayanamsha is given.

First see the horoscope:

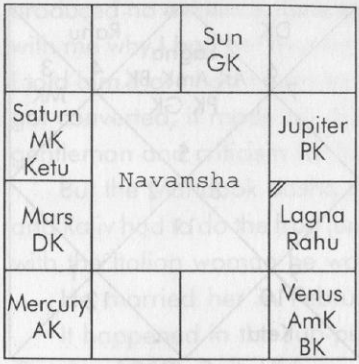
AK	Mercury	PK	Jupiter	Padalag	Simha
AmK	Venus	GK	Sun	7P	Tula
BK	Moon	DK	Mars	DKN	Makar
MK	Saturn	KL	Dhanu	UP	Kanya

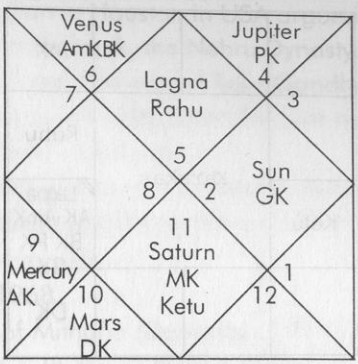
Now see the Karakas forming rajayogas in the royal sign of Simha.

1. The atmakaraka is with the amatyakaraka.
2. The atmakaraka is with the putrakaraka.
3. The amatyakaraka is with the putrakaraka.
4. Then the Moon and Venus combination is also there.
5. From the karakamsha of the birth horoscope (Dhanu) all this is in the 9th house of luck and prime ministership.

It is necessary to examine whether the same rajayogas survive in the navamsha or not. See the Jaimini rajayogas.

Now see in the vargottama navamsha both atmakaraka and amatyakaraka aspecting each other with the Sun in the 10th house





from the lagna aspected by an exalted Mars. From the Karakamsha in the navamsha (the swamsha horoscope) amatyakaraka, Venus with the Moon in the 10th house forms another of Jaimini's rajayogas.

The Sun, representative of royalty, in the 10th house from the navamsha lagna is aspected by an exalted Jupiter in the 10th house while the exalted Mars, representing power of authority too aspects this Sun.

Sinister Features

But notice some sinister features in the horoscope.

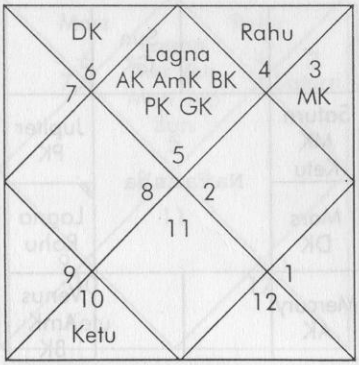
1. The matrikaraka, Saturn is aspected by Mars, the planet of violence.
2. In his own case both Saturn and Mars aspect the 8th house from the atmakaraka, Mercury.
3. From the karakamsha, which is Dhanu, another sign of rise and fall like Simha, both Saturn and Mars aspect all the four kendras or quadrants including the karakamsha itself.

The story of Rajiv Gandhi's brief political life of eleven years is: he rose so spectacularly, fell so badly and was killed so violently. It can be seen in the scheme of the Mandook Dasha.

Calculation of the Mandook Dasha

Sthira Group

Simha	1944 to 1956
Vrischika	1956 to 1959



Kumbha 1959 to 1964
Vrisha 1964 to 1974
(see the dkin the 5th house)

Dwi Group
Kanya 1974 to 1976
Dhanu 1976 to 1985
(the spectacular rise and fall.)

Meena 1985 to 1993
(8th from AK, Sun and Venus)

Events of His Life

We can start with the ten year Vrisha period when Rajiv Gandhi was in U.K.doing a technical course which Mars in the 5th aspected by Saturn confirms. But the planet of technical course, Mars is also in the 5th house of emotions. He failed in his examination but succeeded in his love with an Italian girl, the now famous Sonia Gandhi. Mars the darakaraka won.

His mother, Indira Gandhi was initially not inclined to approve his marriage was the rumour. But she was on a weak ground. She herself had defied her family tradition and married a Parsi but an Indian. If she had hopped out of her family traditions, here was her son prepared to make an international leap and marry a Roman Catholic Italian woman.

The rumour then current and not dead even now is that Rajiv Gandhi got baptised and became Robert Gandhi in the records of some church. Some Indians claimed to have seen it in Italy but

produced no evidence. One such Indian in Houston in USA argued with me why I had not mentioned it in my book, the Nehru Dynasty. I told him that I had no evidence with me and even if Rajiv Gandhi got converted, it made no difference to my admiration for him as gentleman and criticism for his political immaturity.

But the Mandook dasha of Vrisha was to run for full ten years and Rajiv had to do the frog jump (Mandook is frog)into his marriage with the Italian woman he was in love with.

He married her in February, 1968.

It happened in the sub-period of Mithuna (December 1967 to October 1968). Both Mithuna and the 7th house from it, Dhanu are aspected by the darakaraka, Mars.

In the sub-period of Kanya (upto August, 1969) we see the 5th house, Makara, aspected by all the planets in Simha, including the putrakaraka and the natural putrakaraka, Jupiter.

His son, Rahul was born in this period.

I do not have any details of birth of Rajiv's second child, Priyanka.

The Dhanu Period

In my book, Predicting through Jaimini's Chara Dasha,I have discssed about the Dhanu period. It is a period both of rise and fall. Whose rise and whose fall has to be analyed properly.

1. In Dhanu-Dhanu (August 1976 to May 1977) his mother, Indira Gandhi was defeated in elections to earn the historically dubious distinction of becoming the first ever living ex-prime minister. See Saturn, the matrikaraka in Mithuna aspecting the 10th house from Dhanu which is Kanya with Mars in it. The mutual aspects of Saturn and Mars on the kendras had to prove bad.
2. In the Dhanu-Makar period (August 1979 to May 1980) his mother, (now the matrikaraka in the 6th house is in a fighting mood) came back to power through her adroit political intrigues.

Note: To predict only fall and not rise in Dhanu periods is lopsided understanding of the nature of Dhanu rashi.

Note: In Dhanu-Meshaa, lagna his brother Sanjay Gandhi died in an aeroplane crash. There is Saturn in in the 3rd house aspected by Mars.

3. But again, in the Dhanu-Simha period (both rashis of rise and fall) his mother was killed. (February 1984 to November 1984). The sinister feature pointed out earlier manifested itself into an unforgettable national tragedy. Mars is also the 4th lord from Simha aspected by the 6th lord Saturn.
4. This happened in the sub-period of Simha which contains all Jaimini rajayogas for Rajiv Gandhi. The then president of India, Giani Zail Singh who had gone on record saying that he could even sweep a floor if Indira Gandhi had asked him to do it, nominated Rajiv Gandhi for the post of the prime minister. The Giani is criticised for that undemocratic decision even today. Yet neither Giani nor Rajiv could have known that the Simha sub period had to be for him (as for Charan Singh as we have seen) the period of the highest rise in life.

The Meena Period

Then came the Meena period (1985 to 1993). Meena is the 8th house both from his birth lagna and the atmakaraka. The 8th rashi from Meena is Tula whose period came in August 1989 and lasted till April 1990. Rajiv won his own parliamentary elections but his party could not get enough seats for him to become the prime minister again. Rahu in the 10th house from Tula was the spoil sport.

Now, Rajiv thought that he could fight back as his mother had done in 1980.

In the Meena-Vrisha period (December 1990 to August 1991)he faced the Indian masses with little police escort which was unwise. Vrisha is the rashi of vehicular accidents and is the 6th house from his Karakamsha which is Dhanu. He was killed in a bomb blast on May 21, 1991.

Note: Do not insist blindly that in the Vrisha periods or sub periods vehicular accidents will take place. It must be there in the horoscope.

A belief current in Hindu families is that family fortunes decline in the third generation. The first prime minister of India from the Nehru-Gandhi lineage was Jawaharlal. The second was Indira's his own mother. Rajiv was the third.

Is this a belief, a superstition or truth?

K.N. Rao

(October 12, 1931)

(Alive at the time of writing)

My horoscope is as follows. I will be brief in the discussion. I am including it here because my researches in the Mandook dasha started with my own horoscope.

AK	Sun	PK	Mercury	Pada	Tula
AmK	Jupiter	GK	Venus	7P	Mesha
BK	Saturn	DK	Moon	DKN	Tula
MK	Mars	KL	Simha	UP	Kanya

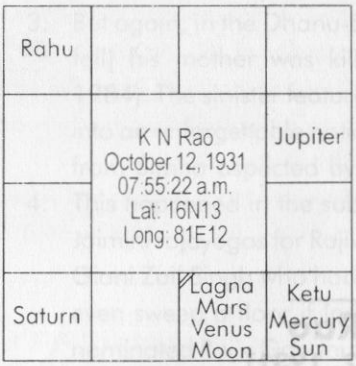
I must make it clear that I am producing this piece because testing the Mandook dasha on my own horoscope gave me valuable clues which I tested on other horoscopes later.

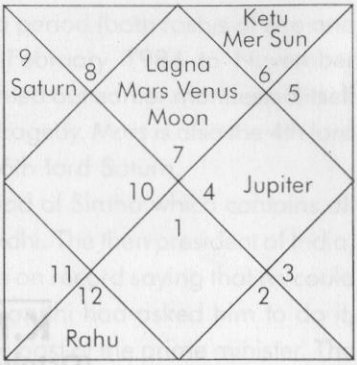
Birth of Siblings

1. When I ran the Tula period (1931 to 1943) in the Makar sub-period a sister younger to me was born. Saturn, my bk aspects the 3rd house from Makara.
2. In Vrisha sub-period (1937-38) with Jupiter in the 3rd house brother younger was born.
3. In the Dhanu sub-period which has the bhatrikaraka youngest sister was born.
4. In 1941-42 in the Mithuna sub-period which is aspected by the bhatrikaraka my youngest brother was born.

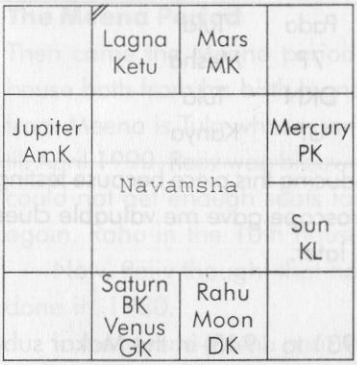
Parameters

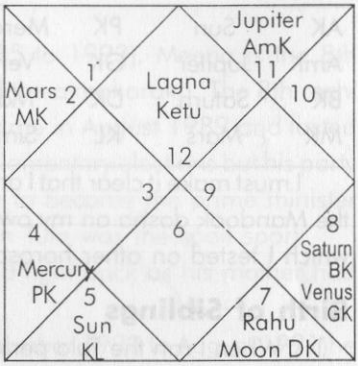
Test the following. Younger siblings are born (if promised in the horoscope) when the bhatrikaraka or Jupiter or Mars influences the





Lagna	21°55'	Mars	24°02'	Venus	03°55'
Sun	24°53'	Mercury	20°06'	Saturn	24°04'
Moon	02°46'	Jupiter	24°43'	Ketu	12°33'





3rd house. In the case of Rajiv Gandhi his younger brother was born when he was running Simha-Kumbha. The third house from Kumbha is aspected both by his bhatrikaraka and Jupiter.

5. In 1942-43 when I was running the Kanya period which has the Sun (the father) my father,a freedom fighter was in British jail.
6. In the same period,it being the 12th house from the lagna I was in a hospital down with typhoid and there was almost no hope of my surviving.
7. My schooling started,after coaching at home, at the age of seven in the Vrisha sub-period from where the putrakaraka, Mercury is in the 5th house.

8. In 1941-42 sub-period of Mithuna with the Moon and Venus in the 5th house distinguished myself in poetry recitation competetions and always won the first prize.

Makar Period (1943-45)

With the Moon and Venus in the 10th house I reached greater heights in recitation.

Mesha Period (1945 to 1955)

With the Moon, Venus and Mars aspecting the 5th house I studied a variety of subjects but could not achieve the best in my academic career as the 5th lord, the Sun is in the 6th under affliction.

But it was the period of most agonizing sex torments of my life with the darakaraka and Venus with Mars in the 7th house. But Jupiter in the 4th house proved a great mother's correct instruction to save me.

From here Jupiter aspects the 11th house. I won prizes, in university debates and sports, wrote for the newspapersand prepared to launch myself into a career at the earliest.

Karka Period (1955 to 1965)

Amatyakaraka is here and it is the 10th house from my ascendant and the pada lagna. I succeeded in the all India competition and became an officer in the Indian Audit and Accounts Department. From my Karakamsha(Simha) I have the Sun (governmentservice)and Mercury exalted in the 2nd house,giving me a career both in accounts earlier and now in astrology, since Mercury is the planet of astrology.

Note: I am getting this from the Karakamsha of the birth horoscope and not from the swansha as P.S. Sastry would insist on.

In the 12th house from Karakamsha there is Jupiter, while in the 12th house from Karakamsha in the Swamsha there is Mercury which has given me the company of great yogis who have shown to me the other, the spiritual part, of human life.

Mantra Deeksha

In the Vrisha sub-period (August 1961 to June 1962) I met my great Guru, Swami Paramananda Saraswati. See the atmakaraka,

putrakaraka(for mantras)with Ketu in the 5th house.

But the 3rd and 9th houses from here are afflicted. My father died in the Kumbha sub-period (October 1960 to August 1961). The Sun is in the 8th house from here.

Vrischika Period (1965-67)

My best spiritual experiences came in this period many of which I have mentioned in my book, Yogis, Destiny and the Wheel of Time.Guru,(Jupiter)exalted, in the 9th houseand the5th house receiving the aspects of atmakaraka, putrakaraka and Ketu explains all this.

Mother's Death

I can skip many other details and jump to the Vrisha period from where both my Moon and Matrikaraka, Mars fall in the 6th house. My mother fell sick seriously and she died in the Tula sub-period which has both of these.(October 1984 to June 1985.)

Dhanu Period (1988 to 1996)

In the Dhanu period I am running now (1988 to 1996) with both the atmakaraka and the putrakaraka in the 10th house. It also being the 12th house from the lagna and pada lagna, I have thus far gone to USA to teach astrology four times since 1993.

My first book was published in the sub-period of Meena from where exalted Jupiter is in the 5th house.

This is the sixteenth book I am writing (August 1995) in the period of Dhanu.

In the Kumbha sub-period (1994) with four planets aspecting the 4th house from there I purchased a small house in a housing society.

I therefore know that the Meena period will be good for authorship and spiritual practice, with exalted Jupiter in the 5th house but bad for health with three planets in the 8th house from Meena.

Here I have revealed the secrets of the my method of quick reading of horoscopes which some misguided people in India and USA mistake for pyschic powers.

Caution: Do not place full trust in such quick readings till you have practised it on at least one hundred horoscopes.

Summary and Conclusion

When I find fault with the translators of book on astrology it is with a good reason. They should first test the principles on horoscopes practically otherwise they land in unhelpful statements as B. Suryanarain Rao has made in his English translation of Jaimini Sutras and many others in Hindi.

A translation without illustrations is mostly a storehouse of confusion and darkness which is mistaken for illumination.

The scheme I have followed in this book is:

Karakamsha and Mandook Dasha

1. I have given four horoscopes of engineers to prove what would be the nature of one's education from the karakamsha in the birth horoscope and then in a particular dasha.
2. Then I have taken six horoscopes with navamshas, as done in the earlier horoscopes, of people in the line of artistic profession. Again I have used the Karakamsha.
3. I have given the horoscopes of three world famous personalities to show how absurd it is to over-emphasize the meaning of a sutra like *if the Karakamsha is in Meena one attains to salvation* as B. Suryanarain and other translators have done without any intelligent comment that it alone cannot guarantee salvation. I know of terrible criminals who have Meena karakamsha.

Padas

4. Then I have shown how the facile explanation about married harmony on the basis of the padas of the lagna and the seventh

house alone cannot be the sole criterion. B.Suryanarain Rao's comment about padas being in the 6th, 8th or the 12th houses from the lagna shows his ignorance of the role of padas in predictions as he never seems to have calculated them to test the meaning of the sutra. Indira Gandhi had the pada of the lagna and the 7th house in kendras from each other. Her married was life very disastrous.

All Rashis

5. Next I have taken up full twelve rashis and showed the Ive rashis and given quick methods of doing astrological readings. This will show the method both of the calculation of the dasha and broad interpretations of the trends of expected events of life only.

Enlarged Portraits

6. Then I have given three horoscopes, two of India's ex-prime ministers showing the great rajayogas and their time of fructification. Their rise and fall is so clear.

Mine

7. I have included mine to show how I could see even some details like the time of the birth of siblings younger to me, the time of spiritual initiation authorship, foreign journeys etc.

Importance of the Dasha System

8. All the yogas must be seen as the Wheel of Time rotates. It is why astrology without a dasha system is a mere superstition. Those who claim that without knowing the predictive techniques they can do even psychological readings are self-deluding themselves. An astrologer who cannot see an event happening in future can do only vacuous counselling and do substanceless astrology.

More than one Dasha

9. Then remember doing only one dasha for predictions is an escapist approach. Most of the astrologers are quacks not well

trained even. But they have some chancy predictions to their credit which were given without any sound methodology.

Like my earlier book on Jaimini's Chara Dasha, this book is a totally original and fundamental research of mine. I do hope that some of our bright colleagues and students will study it critically and do further researches.

Caution:

Make use of Jaimini's rashi dashas for a broad reading of a horoscope. Subtler and finer readings come out of the application of navamsha dasha on which, God willing, I may write in future.

It is necessary to repeat that I am not claiming that I am an authority on Jaimini astrology. But then I must also state here that from the written readings given by the great Vemuri Rammurthy Sastri whom I never met, I picked enough hints to launch myself boldly and confidently on these researches.

I have worked on sixteen more dashas of Jaimini similarly.

But I always remember what a friend told me: an astrologer in classical mould used to say that astrology was not meant to be done by *grihastis* (house holders) but was to be practised only by *sanyasis* (renunciates). He knew Jaimini astrology and drew a line of distinction between Parashari and Jaimini. In Jaimini astrology there were the secrets of bondage and salvation which is why it had to be kept a secret in the form of *sutras* or aphorisms. Such secrets are there in *Parashara* yet this system could be made use of for day to day general and mundane predictions.

The argument of this astrologer seems to be valid in the Indian context where I have seen *grihasthi*-astrologer emphasizing the negativity of a horoscope too often. One who has the burdens of family or has to depend on astrology for a living will get conditioned by many factors. For him astrology may not be spiritual pursuit has been the argument of many. But how valid is that argument in modern context when people can pick up astrology by reading two books, by even writing one book, which is an assembled material only, and claim to be astrologers ?

From my own limited experience, though I have worked on Jaimini for decades now, I find Jaimini revealing the total picture, the

mundane side of human life, the spiritual life and the disasters which cannot be detected easily through any other system. Jaimini astrology is the most comprehensive system condensed, in fact, super-condensed in about one thousand sutras.

If each *sutra* were to be expanded, unravelled, we would have to write a fifty page commentary on each sutra. It will mean that over fiftythousand pages will have to be written by a team of great astrologers to unravel the secrets of Jaimini.

That is not likely to happen ever.

So one must keep struggling with Jaimini astrology. In talking of this struggle I must state here very clearly that Jaimini astrology can be used broadly as we do in rashi dashas and it would meet the need the demands to some extent. For finer and subtler predictions all the casting must be hundred percent accurate . Needless to say that the birth time must be very accurate. To work on Jaimini at deeper levels can be perilous without a hundred percent correct horoscope. It is why most of the astrologers remain confined to the birth horoscope and the Vimshottari dasha. That is a very unsatisfactory and narrow approach to the super-science of astrology.

So I must conclude the book by remembering the great Vemuri Rammurthy without whose written readings I could never have discovered the beauty of Jaimini astrology.

Let me remember him reverentially.